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By Emerson Christie

Do We Need Deaconesses
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A Friendly Letter to a Supply Committee
By Allen Chesterfield

An Epoch-making Cuban Conference
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A Page on Church Music

When Herring Begin to Run (a story)
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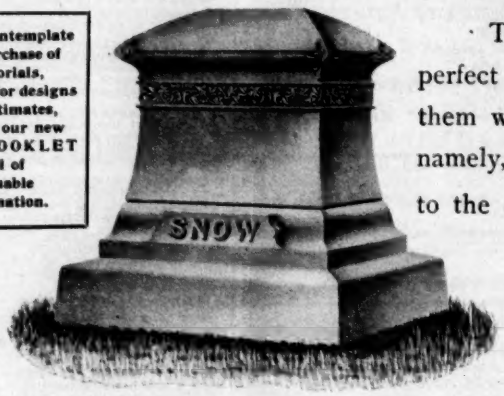

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THE CONGREGATIONALIST

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Saturday
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Volume LXXXVII
Number 11

Event and Comment

Is Lent a Lessening Factor

It is asserted by some who study religious phenomena constantly that Lent is not being observed this year as well as ordinarily; that the visit of Prince Henry, with its consequent train of dinners and balls, has played havoc with the pious intentions of many who usually give themselves to penitence and devotion. As we are not concerned to maintain Lent as an institution, we leave to Episcopal journals the discussion of that special phase of the matter. If any one's piety is so thin-skinned as to be dissipated by the phases incidental to the presence among us of a foreign potentate, we could wish that every year some prince or baron would come and put an end to fashionable pretenses to religion. Any religious institution based on the whims of society people rests on pretty insecure props, and the sooner they are knocked out the better. If it be true that Episcopalians are less strict this year than heretofore in their observance of the Lenten season, a better explanation, to our mind, is the unusual prosperity of the country, leading men to an ignoring or minimizing of things spiritual. As far as our observation goes Congregationalists are paying fully as much heed to Lent as ever before. The material printed on page 391 bears out this assertion.

Two Notable Calls

Last week another refutation was recorded of the popular notion that the call which sounds loudest in a minister's ear is that which represents the largest amount of money. Dr. N. McGee Waters, the brilliant young pastor of the church at Binghamton, N. Y., declines the call of a Worcester church stronger in numbers and financial ability, and this after the secular press had led the public, ourselves included, to the conviction that his acceptance was assured. Harder to resist even than the prospect of pecuniary advantage must have been the fresh and enlarged opportunities offered him. Dr. Waters has had exceptional success in his present field, and is led by evidences of rare appreciation on the part of his people and the community to believe that his best opportunity lies just where he is working. In this connection it is interesting to note that Chicago, which three years ago took Dr. Barton from Shawmut Church, now finds in his successor, the capable and winning Dr. McElveen, the man it needs to follow Dr. Noble at Union Park Church. Should he, too, as is quite possible, decide to continue his present work, there would be another demonstration of the hold which a parish, even in a few years, gains upon a successful leader.

Down-town Boston Churches

Last winter a series of articles in the Boston Saturday evening *Transcript* on church conditions in and around Boston attracted considerable attention and aroused some dissent. They were from the pen of George Willis Cooke, a retired Unitarian clergyman. He has just begun another series, in which he will discuss groups of churches territorially related. Last Saturday he analyzed the situation in which eleven Protestant churches in older Boston find themselves today. Admitting that old Christ Church at the North End and King's Chapel should go on with their distinctive life because of their historic significance, and justifying the continuance of the Swedenborgian Church because it does not draw from other churches of its own denomination, and of Tremont Temple because "it shows what the people need and what it is they will patronize," Mr. Cooke passes two searching criticisms upon the other seven religious bodies. He declares that probably two-thirds of their audiences live outside of their natural parishes, and that these persons not only ignore the churches where they reside and which they should support, but also by their example indorse Sunday travel. His other criticism is that these churches do not reach the Protestant population on Beacon Hill and through the West End generally. He affirms that the policy guiding these seven churches is not shaped, first of all, with reference to the self-respecting and fairly intelligent persons in lodgings and boarding houses. "The churches," he says, "seem to be handicapped by the old ideals and methods and are wanting in adaptability."

A Question of Fact

We think that Mr. Cooke is doing a good service in calling attention to actual conditions. Not all of his previous articles have seemed to us well considered and convincing, but we hope that in this current series he will make a definite contribution to the solution of the problems he portrays. Any rejoinder to his criticisms should be based, not upon glittering generalities, but upon a statement of actual facts in the case. What proportion of the congregations and of the funds, by means of which down-town churches in Boston are maintained, come from persons who live within half a mile of them? What is the composition of the population residing in the natural parish of these churches? A few definite facts touching this matter are worth columns of theorizing. We have the impression that Park Street Church, for instance, could make a strong argument for its continuance on the ground that it does bring within its influence not a few young men and women residing in its vicinity, as well as the transient guests of the many hotels. At any rate, the down-town problem is to be solved, not by evading the facts, but by facing them.

A Second Northfield in Sight

That charming summer resort on Lake George, Silver Bay, is likely hereafter to vie with Northfield in its attractiveness to people who like to spend part of the summer months attending religious conventions. Its resources as a convention rallying point were discovered last summer by the 200 persons who attended the Forward Movement Council there. They learned then that it was the ambition of Silas H. Paine, the proprietor of the hotel—who, by the way, is a member of Broadway Tabernacle, New York—to fill his house through the summer with Christian people met together for a common purpose. This ambition is now to be fulfilled in a series of conventions that will cover the entire season from June 26 to Sept. 2, and bring together perhaps 2,500 persons of the stamp desired. Mr. Paine thus devotes a first-class hotel property to the establishment of another Christian summer center, and he will not complain if at the end of the season he finds himself out of pocket, as was the case last year after he entertained, at a rate far below the standard, the Forward Movement Council. He has made enlargements which will greatly increase the capacities of his house and cottages.

Four Separate Notable Gatherings

This series of conventions this year is to be initiated by that of college women who have formerly met at Northfield. They will assemble June 26, at the close of their college year, and the probable size of the gathering may be judged by the fact that Smith alone is planning to send one hundred of its students. In connection with it will be a conference of the members of Y. M. C. A. in cities. The next gathering will be that of the leaders of the young people's forward movement in missions, home and foreign. This interdenominational meeting, at which alert young men like Earl Taylor from the Methodists and John W. Wood from the Episcopalians will be prominent, convenes July 12, and close upon it comes our Congregational For-

ward Movement Council, under the direction of L. D. Wishard, which will be in session through the first Sunday in August. Much more prominence will be given this year to home missions. The indications are that at least 300 persons will be present. The final conference will be under the auspices of the International Committee of the Y. M. C. A., which has pre-empted the hotel and its surroundings for most of the month of August, and will issue a program particularly attractive to members of city Y. M. C. A's. With so many notable gatherings scheduled, Silver Bay seems destined to play an important part in the religious life of America.

The Deaconess Movement

Dr. Stimson's article, Do We Need Deaconesses? should be read in the light of the fact that both Hartford and Chicago Theological Seminaries have made adequate preparations for training young women who intend to take up the noble work of deaconess, and that the National Council at its recent meeting in Portland expressed "its profound sympathy with a movement which looks toward the special training of forces long unused, but which are essential to speedy and fuller development of the kingdom of God." The office of deacon in our polity has always been an honorable and influential one. But the fathers were not as liberally inclined toward women as they might have been, and the sphere of woman's activity was circumscribed both in state and church. We live in a day of clearer light and richer liberty, and for our large city churches, which are endeavoring to do a manifold work such as is demanded by modern city conditions, it will be of marked advantage if they can rely upon a supply of trained workers bearing the honorable if not Scriptural title of deaconess.

Ideals of Journalism

Ideals in daily journalism are changing, we infer, after reading the confessions of a provincial editor in the March *Atlantic* and the article by Mr. Phillips in the *Saturday Evening Post* (March 1). The provincial editor is selling his news columns and his editorials as he does his advertising space; and the city daily, so far from being a guide, or even a mirror, has now become designedly an "active, incessant, omnipresent public irritant"; at least so it would seem from the confessions of these journalists. "News" is to be created now when it cannot be found. We had supposed as much from reading the "yellow organs" somewhat carefully of late, but we did not suppose the admission would be so frankly and unblushingly made. Of course, forewarned is forearmed, in this as in all other matters, and the burden of detecting which "news" is "created" and which discovered is none the less heavier because it is proclaimed in advance that it is to be imposed on us. Of course a way of relief is still open, and that is to patronize journals which are still content to await events, and not attempt to force the hand of destiny by rushing in where angels—and well-bred mortals—fear to tread.

The Decrease of Ministers

A comparison of the catalogues of the Congregational theological seminaries of 1893 with those of the present year shows that the number of students is less in all except Hartford. In 1893 Andover had 79 students. This year it has 15. The figures for the other seminaries for the same years are: Bangor 43 and 23, Chicago 192 and 80, Hartford 38 and 81, Oberlin 80 and 30, Pacific 23 and 12, Yale 110 and 96. In Presbyterian seminaries the falling off is still greater. According to statistics given in the New York *Observer* the highest number in recent years at Princeton was 264, this year 137. As compared with 1901 the figures for Auburn Seminary are 123 and 72, Western 103 and 60, Lane 54 and 30, McCormick 212 and 139. In nine years the number in Congregational seminaries has declined from 565 to 334. In Presbyterian seminaries the decline in four years is from 1,508 to 917. And yet the fact remains that any church which offers a living salary is sure to have applications from, or in behalf of, scores of candidates as soon as it is announced that its pastorate is vacant. Ministers of ability, with an honorable record, at a period of life when in other callings men are valued for their maturity and experience, are not wanted, often are not even considered, simply because they are past fifty years old. So long as these conditions exist, and so long as consecrated Christians can work for Christ in ways now open to them while they can maintain their families in other callings, so long young men will not in large numbers press into the ranks of the ministry.

A False Analogy

So great and successful has the American republic become that all the various divisions of the Church of Christ within the republic hasten to claim that their particular form of polity is the one from which the fathers of the republic derived their idea of its form. The latest claimant is the Roman Catholic Church, speaking through Mr. W. Bourke Cochran, the eloquent Irish lawyer, who, in an address before the Catholic Club of New York city last week, when celebrating the pontifical jubilee of Pope Leo XIII., argued that the principle of authority in the Roman Catholic Church and in the American republic was the same. The town and the parish, the diocese and the county, the state and the province, the Federal Government and the papacy—in these separate units of state and church Mr. Cochran finds an analogy. Carrying it still farther, he sees that, just as the acts of Congress are interpreted in the light of the Constitution by the Supreme Court's decrees, so the Bible is interpreted by itself through the church and the infallible Pope. All of which is fanciful, forced and fictitious. The Roman Church is an autocracy, if ever there was one, and the United States is a republican democracy. Of course Mr. Cochran was speaking for American consumption. His allusion to the Pope as a "man chosen almost by the machinery of heaven itself" is qualified, be it observed; but even with the qualification the statement makes one smile who knows the facts, such, for instance, as are set forth in Purcell's life of Cardinal Manning.

The Spaniards of the Southwest

When the pioneers of Teutonic stock began to settle California, and when Protestants entered in where Roman Catholicism had been the only form of Christianity, they did not appreciate at first their obligations to the natives and the remaining Spaniards and half-breeds. Since 1897 the California Spanish Missionary Society has maintained Spanish preaching services and pastoral supervision in fifteen communities in California. Now the Congregational Home Missionary Society, with its greater resources, has stepped in to relieve the state society of responsibility for such of the stations as have been conducted hitherto under Congregational auspices. Rev. Alden B. Case, in *The Pacific*, writes hopefully of the outlook, and expects that the advent of the C. H. M. S. will be a blessing, as we are confident it will. At this time, when American interest in all things Spanish and Spanish-American is so much keener than it was a decade ago, the needs and claims of the descendants of the Spanish settlers of the Southwest should not be overlooked by our Home Missionary Society's constituency. We may not create as striking and abiding a type of architecture as the old Roman Catholic missionaries and monks did, but we can create a nobler, more self-reliant, intelligent body of converts.

Civilization and Christianity

The *British Weekly*, in its present reactionary mood against the course of events in church and state, is led to make some astounding statements. Thus, in discussing the Anglo-Japanese treaty and the objections some Englishmen have to it because it is an alliance between a Christian and a non-Christian power, says that the idea that a non-Christian power cannot be a civilized power is a very questionable belief. "It is doubtful," it adds, "whether there is any real connection between Christianity and civilization, whether civilization would not go on as far as outward life is concerned if it ceased to be Christian." Of course no one disputes that life and a certain type of civilization would go on. But does the *British Weekly* mean to intimate that Christianity is so separate a thing from life in western Europe and America that it has not a very vital relation with the civilization of the time, or that it has nothing to do with the physical or mental life of men?

Prince Henry's Tour

Ere this is read Prince Henry of Prussia, now a Doctor of Laws by the decree of Harvard University, will be on the Atlantic returning home to Berlin wearier and wiser than when he last braved its storms. In Chicago, Milwaukee and New York he has had unmistakable proof of the multitude of Germans who have become Americans, and while loyal to the Fatherland in a measure are more loyal to the land of their adoption. At Niagara he has seen the natural phenomenon which transcends anything European. At Boston and Philadelphia he

has seen two of the oldest and most American cities and has had an opportunity to inspect some of our historic shrines. At Harvard he received not only a degree but a student welcome which surprised him by its cordiality; and his visit was made memorable by his formal announcement of the presentation to the Germanic Museum of the university of valuable gifts from his brother the Emperor. At West Point he saw the splendid training school of the officers of our army; and while riding from Albany to New York along the Hudson he had an opportunity to gaze upon a stretch of diverse land and waterscape which we in our pride think rivals the Rhine.

The Effect Produced

Prince Henry's tour has had its beneficent effect upon him, upon Germany and upon the United States. Whatever may have been his views of democracy before he came, they must have been modified or altered. Hasty and superficial though his observation may have been because of the severe pace set for him by his hosts, he has, nevertheless, absorbed much that will not be lost on him or on the brother whom he serves. Upon Germany the substantial proof we have given of courtesy, admiration for a man though a prince, lavish expenditure and effective carrying out of the scheme of enabling the Prince to see and be seen will not be lost; and German journalists, like Dr. Barth of *The Nation*, admit that the Prince's democratic demeanor among us has been a revelation to Germans which will strengthen him and the dynasty with the Liberals. Upon us the effect has been wholesome. To find such genuine manhood, a man so tactful and simple, in a Hohenzollern has opened the eyes of many who believed all princes to be artificial and snobs. In extending him courtesy and in paying just tribute to Germany's contributions to the intellectual, scientific and industrial development of our present day civilization, our representative men have not descended to flattery or fawning, or failed to remind him that we were still believers in democracy and disposed to be friends with Powers other than Germany. This self-respecting freedom of speech and thought by his hosts probably found its superlative expression in the speeches of Secretary of the Navy Long, President Eliot of Harvard University and ex-Secretary of State Olney at the Boston banquet in the Prince's honor.

The Fly in the Ointment

That cold water should be the only beverage at the banquets and lunches given in the Prince's honor was hardly to be expected in view of his nationality, his place in society and the customs of the day at dinners of state. But it has been surprising and depressing to find both of the Sundays he has spent in this country so spent as to give the impression that he is a pagan and not a member of the Lutheran Church, visiting in a land where Sunday is a day for worship and rest. Nor is the responsibility for this to be laid only at the Prince's door, and at the door of those wealthy persons in New York who made his last Sunday evening in the country the occasion of a dinner party, nor at the door only of those Germans in New York who sang German songs to him last Sunday morning. Responsibility for it lies with the Department of State, over which preside Hon. John Hay and Hon. David J. Hill, who arranged the program together with the German ambassador. Last Sunday noon the representatives of the United States, who had been charged with the duty of acting as the Prince's escort, gave him a farewell lunch at the University Club in New York, and thus in a way committed themselves and the nation they represented to the habit of making Sunday a day for social functions and good fellowship.

We are well aware that Continental opinions as to Sunday are different from American; that New York is a cosmopolitan, and not a Puritan New England, city; that the Prince's stay in this country was limited, etc. The fact remains that, the officials of the United States consenting, his tour in this country was adjusted to non-American ideals, and not to American ideals. As a prince, as a man set upon a hill to serve as an ensample for other men, as a Lutheran, as a guest desirous of accommodating himself to the customs of his host, Prince Henry should have spent Sundays when in this country in a way to indicate that God and worship were factors in civilization; and if his own sense of propriety or that of the German ambassador did not teach this, then the Department of State should have intimated it courteously but forcibly.

The Fate of Cuba

The President of the United States, the Secretary of War, the Governor-general of Cuba, all students of Cuban conditions, the Speaker of the House, the Ways and Means Committee of the House, a majority of the United States senators, the press of the country irrespective of party, and the people of the country all favor such reciprocal legislation with Cuba relative to tariff as will save Cuban sugar and tobacco planters from ruin, and also save the United States from repeating Spain's damnable record of heartless indifference to Cuban prosperity. Opposed to all these forces are the growers of beets in the Interior and West and the other protected interests of the country, who fear a breach in the protection wall and encourage the beet growers to make the fight. We expect a majority of the congressmen finally to vote right on this matter, even though it impair their political standing. If they do not care for national as over against sectional or personal welfare, then we expect the Senate and the Executive so to act as to save national reputation. If there must be bitter strife in the House it is well to have it over an issue which has such clean-cut ethical bearings. We have confidence in the ultimate decision of the legislators in favor of right. But if that confidence proves to be baseless, then we rely on the President to abide by his pledged word.

The Census Bureau Permanent

Congressional action, meeting with executive indorsement, has at last given the nation a permanent census bureau, something that trained statisticians and students of social problems have been urging for years. Hereafter it will not be necessary every ten years to set up the vast, complicated machinery anew, or compel the president to wrestle with the problem of adjusting what should be a purely scientific proceeding to the exigencies of party politics. The bill, as it went to President Roosevelt, contained provisions respecting the transfer of the present employees of the bureau to the permanent bureau, which were intended by cowardly congressmen to secure for the employees for whom they had secured appointments good standing under the civil service act and fix them on the list of the classified service, so that if not needed in the census bureau they could be eligible for places elsewhere. Civil service reformers in the House and Senate fought against this part of the law, and President Roosevelt early served notice that he would not tolerate such a perversion of the civil service idea. Hence in his memorandum accompanying the signed bill he has so recorded his interpretation of the law and so instructed Secretary of the Interior Hitchcock and the superintendent of the census, who must execute the law, that the plans of the spoilsmen will be defeated.

Pensions for Employees

Following the example of the Pennsylvania and the Illinois Central steam railway systems, the Metropolitan Street Railway Company of New York, the largest urban traction system in the country, with 15,000 employees, has posted notices informing its workers that after July 1 a pension system will go into effect. All employees whose salaries have not exceeded $1,200 a year will be eligible, and provision is made for the retirement of men who have worked for the company twenty-five years, or who have reached the age of sixty five and wish to retire. The pension fund is appropriated from the company's earnings, and is not to be made up from assessments on the employees. This announcement is prophetic of better days in an industry which is absorbing vast amounts of capital and some of the best organizing ability of the country. The Metropolitan Company has much to answer for in connection with debauching the morals of New York city public officials.

A Blow to Gamblers

The decision of the United States Supreme Court upholding the constitutionality of the Illinois statute prohibiting trading in options or privileges, and providing for the fine or imprisonment of offenders, is a blow between the eyes to the gamblers of that state, many of them nominally respectable men, who have made their living hitherto by the business now put under the ban of law. The Illinois State Supreme Court scored the practice as pernicious, and the Federal Court sustains the Illinois legislature in its restrictive and prohibitive legislation against a commercial evil.

Mission Property at Tientsin in Dispute

Dispatches from Tientsin indicate that in addition to the grave and long-continued issue there between the Chinese officials who are claimants

for restoration of their authority and the foreign commissioners who have been in control since the Boxer outbreak, a new issue has arisen, in which the French are on one side and the American consul and the Protestant missionaries on the other. France is said to be laying claim to property owned by the London Missionary Society, the American Board and the Methodist Episcopal mission. Building operations on the Methodist property were arbitrarily stopped by the French consul, whereupon the American consul hoisted the American flag over the property and awaited developments. Latest reports indicate that the friction is allayed and that matters will be adjudicated. Since the Boxer uprising the American Board has purchased land adjoining its former property and added much to the value and wholesomeness of its mission plant thereby. There is every reason to think that the title to this new tract is valid, and that it will be found to be rightfully in the missionaries' hands.

Responsibility for Miss Stone's Capture

Constantinople advices tell of the presentation of a second note by Mr. Leishman, the United States minister, to the Porte, in which it is said the United States points out that, inasmuch as Miss Stone was captured, ransomed and released on Turkish soil, therefore responsibility for the capture and punishment of the brigands rests upon Turkey. It has been said at Washington during the past week that the demands now being made upon the Porte are formal and intended to save the legal rights of the government. Just now an exhaustive inquiry is said to be going on to determine the matter of responsibility. When that is settled the Department of State, it is said, will act vigorously. A dispatch from Washington to the Boston *Herald* claims that Mr. Leishman has reported that Bulgaria is responsible. The same authority says that our Government is handicapped in making claims on Bulgaria, owing to the principality's anomalous position and the far-reaching effects of action should our policy become aggressive.

What the Students Say Unto the Churches

A mighty meeting like the student gathering at Toronto, recently, speaks to an audience as wide as the world. Ten thousand foreign missionaries are eagerly listening for its echoes. Will the home churches hear what it has to say? If this student uprising meant only the addition to the missionary force of a hundred or even five hundred workers a year, it would deserve to be fostered, but that is only an incident in its program. It means the spiritual quickening of young life generally, the freshening of methods of missionary administration, the summoning of all the resources of American Christianity for a worthy grapple with its tasks at home and abroad. It means that the intelligence and insight of trained minds are being enlisted to a greater degree than ever before in the work of making Jesus Christ this world's king. It stands for a little center of aggressive spiritual life in more than six hundred institutions out from which are going influences that are helping to save our colleges from the indifference, lethargy and over-valuation of the purely intellectual element in life that too often characterize academic communities.

Are the churches prepared to match this splendid outburst of missionary enthusiasm with something akin to it in the way of sacrifice and consecration to high ideals? The volunteer movement does not appeal to the churches for money wherewith to conduct its propaganda. That is furnished by the students themselves. But it asks that the purpose at its own heart become the master passion of the whole church. Once again, and from a new source, comes the call to the modern church to awake, on a scale commensurate with its resources, to the one business for which it was established, and for slighting which even its patient Lord will not forever spare his rebukes and his chastisements. It is not the conventional appeal for missions, to which, alas! we have become too callous. It is our own sons and daughters, the flower of our American colleges, who, by their quiet determination to take up their cross and follow Christ, are challenging us to be and do our best for him. What shall be the answer of the churches?

Protestant Unity in Cuba

At the time of formation of the Protestant Evangelical Union in the Philippines we chronicled the fact promptly, and commented upon it as a movement of happy omen, meaning much to the Church of Christ here and there. In this issue Dr. McAllister tells of a similar union just formed in Cuba, which is equally admirable in its intention and prophetic in its spirit. Certainly the home churches have reason to consider with solemn scrutiny the movements for co-operation now under way in China, India, the Philippines and Cuba, and ask themselves how much longer shall scandals, due to sectarianism, exist at home and in the home mission fields.

Roman Catholic journals in this country have attempted to cast discredit on the permanency of the compact of federation between Protestants in the Philippines. The *Standard* of Chicago, in a letter from its Manila correspondent, dispatched early in January, describes with enthusiasm the first annual session of the Union, held in Manila, Jan. 8, at which Major E. W. Halford of the United States army spoke encouragingly of the results of the first year of the compact and of the outlook for the future. The Methodists in Manila have started a religious periodical, and are endeavoring to procure funds to establish a Christian college, to be named after Mr. McKinley and to be a memorial of him. The *Standard's* correspondent reports the relative failure of the Protestant Episcopal mission, and attributes it to the Filipino's aversion to ritual. It has been supposed, and no doubt is now confidently hoped by Bishop Brent of the Protestant Episcopal Church as he goes out to the Philippines, that the Filipino will take up with the most ornate form of Protestant worship, because it is most like the Roman Catholic form. But the *Standard's* correspondent quotes a Manila mestizo as saying that "when the Filipino people wish priests and candles they will not forsake the Romans for a church so very much like that which the friars planted here." And it is not altogether surprising that this should be so. The man who is deep and positive enough in character to suffer the penalties involved in giving up the faith in which he and all his kindred and neighbors have been reared is not likely to stop at a half way house when he once leaves the old domicile.

Denying Self

When Christ spoke of "taking up the cross" as an illustration of self-denial, it was the first mention of that strange word to his disciples and was surely one of those things which they understood not until the day he was led away to Calvary —"then remembered they." But while the comparison is plain enough to us now, the injunction itself of denying one's self sometimes still seems "a hard saying," if not a positive contradiction. How can it be right or necessary to go against ourselves? It may help answer the question to reflect that there are two selves—the sinful, selfish self, and the higher self, which has a new motive and a new Master. One self is of nature, the other of grace.

There is no doubt as to Christ's constant exemplification of his precept. He denied himself ease, safety, home, riches, honor; he suffered humiliation, reproach, hunger, abuse, pain, "he endured the cross"—all, that he might do God's will and his own plain duty. He pleased not himself—he did always the things which pleased the Father. When he called men to be his followers this was the condition of their discipleship, the secret of their new life. They were to learn of him; the disciple could not be above his master, the servant above his lord.

Christian self-denial in the twentieth century may differ in the manner of its exercise, but not in the underlying principle. We are to have the same mind which was also in Christ. If we are his disciples we are not to live for ourselves; we are to live unto the Lord and for his other followers, our brethren. We are to please our neighbor for that which is good. Is it a "cross" at first, or even farther on in our course, to confess Christ before men, to keep his day, to apply his principles to the conduct of life, to get money and use money only in the way he would approve, to be unpopular and even unfashionable, if following his teaching and his example bring that result. There is no mistaking the Master's condition and test—we are to take up the cross and follow him, else we are not worthy of him.

On the other hand, the word is nigh to us with infinite strength and cheer. If "daily" we take up the cross, it will daily become easier and easier to deny the old self, the lower self. It will become a blessed habit to be good and do good. It will be our meat, as it was our Master's, to do God's will and to accomplish his work. And, although we lose something of selfish life, we shall find a richer

and grander life. God's constant, loving care is promised. As this article is being written, a snowstorm is raging. Where are the birds of spring which sang this morning? Not one of them will fall to the ground without our Father. We are of more value than many sparrows! The real life we gain in place of the selfish one given up is in that wonderful future, hidden as yet from our sight and which by faith we only know in part—Christ confessing us before the Father, the righteous man's reward, treasures laid up in heaven, and the joy of our Lord!

In Brief

So South Dakota wheels into line with Maine in a definite plan for church federation. For the facts see page 390.

Governor Odell of New York State recognized his ethical responsibility last week when he removed the sheriff of Kings County because the latter was morally unfit for the place. It is a welcome sign.

The exquisite tact of Prince Henry at Annapolis, where he gave his hand to the vanquished rather than to the successful cadet wrestler, touched Secretary of the Navy Long, as it must those who read of it.

The increase this week to the Famine Fund for the support and training of the Indian orphans has been $500, about the same amount as last week. The total contributed up to March 11 is $3,900. Let the good work go vigorously on.

The newly appointed superintendent of outdoor poor in New York city is a Methodist steward, who says that his policy as an official as well as a Christian will be guided by 1 Cor. 13. How abysmal the gulf between this and Tammany!

Dr. C. J. Ryder of the A. M. A. is just starting for Porto Rico, where he will visit the schools at Lares and Santurce and inspect the eastern slope of the island with a view to determining advantageous locations for additional schools and missionaries.

We are glad to announce that among the contributors to Our Good Cheer Number, to be published April 5, will be Hon. John D. Long, Dr. Henry van Dyke, Robert E. Speer, Prof. Francis G. Peabody, Robert E. Ely, Helen Campbell, Dr. N. D. Hillis, Pres. C. F. Thwing and Edward P. Clark.

Forty-four of the one-hundred and sixteen students in the theological colleges of the United Free Church of Scotland are from beyond Scotland, so inviting is the prospect of sitting at the feet of men like Marcus Dods, George Adam Smith and James Denny and the other strong men whom the church has reared.

One of the most eminent and useful Baptist laymen of the country died last week—Col. J. J. Estey of Brattleboro, Vt., whose name is known wherever the Estey organ is used the wide world over. His loyal support of Mr. Moody and the institutions at Mt. Hermon and Northfield was a conspicuous phase of his life latterly.

The populousness of China may be inferred from the striking remark of Professor Giles of the University of Cambridge at Columbia University, New York city, last week, that "If the Chinese should begin to file past a given point today, the procession would never end, as the next generation would begin to pass on as soon as the present had gone by."

"To this day one race goes homeless and outcast among the nations, encamped in every land, but domesticated in none."—*British Weekly.* Our observation of the Jews in this country is that they are thoroughly domesticated, and something more than transients. When they found a land of religious toleration and political liberty they ceased to be Wandering Jews.

A helpful and successful Boston pastor offered thanks in his prayer last Sunday evening "for the gray clouds and the gentle, steady rain, which we have enjoyed in the shelter of our homes, shut in with thoughts of God." We know many who welcome a rainy Sunday now and then, but somehow we experienced a bit of surprise that a minister found it a cause for grateful mention.

The *Christian Patriot* of Madras, the excellent journal founded and supported by native Christians, has just finished thirteen years of life, and with justice is congratulating itself on the success it has achieved. It is suggestive to find it announcing that for the future the most prominent place in its columns will be given to setting forth "the great need of Indian Christians being made to feel the burden of the evangelization of India."

There were many things said while Prince Henry was the guest of the city of Boston that reveal the religious current still running deep in the thoughts of our public men. President Eliot's fine tribute to Protestantism, Secretary of the Navy Long's tribute to Jesus, and to the Jews as a race, Col. T. W. Higginson's reference to the fertilizing influence of German thought on the New England transcendentalists, all were significant.

Congregationalists going abroad this summer should try and connect with the tercentenary at Gainsborough, Eng., which is scheduled for June 10 and 11. It will be an occasion of large importance in the eyes of English Congregationalists. Rev. G. R. W. Scott, D. D., of Newton, Mass., will present the greetings of American Congregationalists and Rev. D. M. James of Plymouth, Mass., will carry the salutations of the Church of the Pilgrimage.

We had a pleasant chat with Booker Washington last Monday, but failed to observe the remotest sign of elation over the fact that princes and presidents seek his society these days. He said that four of his students are now in a German province, engaged in the cotton industry, and that Prince Henry is watching carefully what they are doing. The Prince had already became so interested in plantation songs that he is domesticating them under his own roof.

The latest and best from labor circles comes from a city in eastern Kansas, located in the coal regions, where the labor union is held as most sacred. The Episcopal rector has withheld himself from the Ministerial Union because of a sense of ecclesiastical superiority. Besides his city church he has a mission in a small coal mining town. Imagine his horror recently when the miners in this small town refused to attend his church "because he would not join the union."

Horace Bushnell was a genius in devising ways of solving problems in engineering. He was ever mentally building bridges and laying out railways, and always studying topography. Rev. Dr. N. D. Hillis of Brooklyn is coming to the front in the same way. His scheme of a circular tunnel, touching all the boroughs of Greater New York, intersecting all the transportation lines and relieving the congestion of the present system is highly commended by engineers for its simplicity and effectiveness.

Commodities that cost $72.45 July 1, 1897, cost $99.576 Feb. 1, and $101.593 March 1. This steady rise in prices is very pleasant for producers, agriculturists, favored manufacturers and the like, but very hard on wage-earners and salaried officials, whose wages and salaries have not kept pace with the rise of prices of staple necessities of life. Churches should bear this in mind in considering the matter of payment of clergymen. To meet the rise in cost of living during the past four years salaries should be raised forty per cent.

The capture of General Methuen and the killing or capture of 320 British soldiers by the Boers under General Delarey comes as a grim reminder to the British that their foe is still resourceful and potent, fighting valiantly on, though slowly but surely being worn down by the attrition of the larger mass. General Methuen, who is seriously wounded, will, if he survives, be used to effect the release of several of the Boer generals in captivity. It is significant that the Irish members of Parliament cheered the news of the British reverse when it was announced in the House of Commons.

The *Boston Herald*, and its Washington correspondent, Mr. Nelson, who in days gone by have not been invariably kindly in their references to the "missionary party in Hawaii," are now seeing light. Mr. Nelson, in his letter of the 3d, discussing the blunders made by us in dealing with Hawaii as an outlying territory, admits that Mr. Dole and the "missionary party," if left to themselves and not interfered with by foolish Federal legislation and venal carpet-baggers from the states, "would be able to maintain their power over the natives . . . and would give the islands the best government they could have."

Successful resistance to any encouragement of gambling by the legislature of Massachusetts made year after year by representative Congregational ministers has had its due effect apparently. House Bill No. 593, nominally one to encourage the breeding of high class horses, but actually drafted to enable agricultural fairs and trotting associations to sell pools on races, when it came before the legislative committee last week had no one to champion it. Its opponents had no one to fight. The measure is doomed. Massachusetts still cares more for high class men than for finely bred horses purchased at the expense of morality.

Prince Henry gave the "nigger-haters" of Nashville, Tenn., a bad quarter of an hour while the club of jubilee singers from Fisk University were singing before him at his special request. His attention was centered on the singers; he shook hands with Mrs. E. S. Moore, the well-known missionary of the A. M. A., the only survivor of the original band of jubilee singers, who had been entertained at the German court when he was a boy; he rebuked the white "hangers-on" who were indignant that he centered his attention on the Negroes; and as he rode away on the train it was to the singers from Fisk that he raised his cap in formal salute.

President Eliot of Harvard, in his speech at the Boston banquet to Prince Henry, after he had shown how the fine old family stock persists in New England and how generation after generation of civic patriots is produced, said, "Democracy preserves and uses sound old families; it also utilizes strong blood from foreign sources." And then he went on to point out the significance of the fact that "a French Bonaparte (Mr. C. J.), a member of the Roman Catholic Church, sits beside a Scotch farmer's son, Presbyterian by birth and education," on the board of overseers of Harvard University. This reference to Dr. George A. Gordon, whom President Eliot proceeded to describe as "the leader in every sense of the most famous Puritan church in Boston," shows that President Eliot appreciates the man whose record as a student at Harvard was such as to command the president's attention and serviceable loyalty.

That missionaries' wives are busy people, no one who has had the honor of their acquaintance doubts. Here is the summing up of the activities of one of them in the words of another, spoken at the Tokyo Missionary Conference a year ago. "I know of one who has not been in the country three years and yet she has a thriving Fujinkwai (women's class) with thirty members present every time, who contribute $25 a year, a flourishing Sunday school, classes in English for men and boys and a knitting class for girls. She has taken the deepest interest in charity relief work and a practical part in rescue work. She has studied the language and passed a stiff examination on it, and she is the mother of the finest baby in Japan." That's a pretty tolerably good record for three years. If that woman doesn't wear herself out, she will leave her mark on Japanese life and a bigger mark than she could possibly have left in America.

If there are any home missionary dollars in your pocketbook of the Lord's money, this closing month of the society's fiscal year is the time to send them on to headquarters in New York. The seventy-fifth year felt the impulse of the Diamond Jubilee and made a large gain on the preceding one. The seventy-sixth year, just closing, without any such impulse, shows a gain at the end of eleven months of about $7,000, most of which is in contributions. Average receipts for the month of March during the last ten years have been $55,000. If this average be sustained during this current month, it will mean the close of the year without further debt, and a large reduction of the burden that has been resting so long on the treasury. A slight additional effort among the churches between now and April 1 will meet all obligation and leave a surplus for the new year. The home missionary churches have added twenty-five per cent. to their gifts. Will not the stronger churches at least match this?

"Father McMahon" has been a priest of the diocese of New York, notable for his success in building up the library interests of the Roman Catholic Church in that city. He recently was ordered to Washington to become the "promoter" of its financial interests. Addressing the Knights of Columbus, an organization of Roman Catholic laymen, last week he made some rather astounding statements. It seems, according to him, that we have very little real learning in this country. The only books written by Americans which command the admiration of the world are those published in Europe, because American publishers would not issue them because they would not pay. There is no such thing as higher education pursued by Catholics. The only institution in the land capable of enlisting the admiration and attention of intellectual Europe is the Catholic University at Washington. If it does not succeed, the deathblow of Catholic educational interests throughout the world has been struck. Catholics, if they are to have any influence in this country, must do it through intellectual superiority. We sometimes lament that the press of this country does not report more fully the proceedings at representative Roman Catholic meetings so that we can know what they are thinking and saying. But we can understand now why possibly the hierarchy do not want the public to know what is said to the laity by the clergy.

Righteousness and purity apparently so abound in the South among Presbyterians that the *Southwestern Presbyterian* feels justified in devoting a page of its recent issue to discussion of the heinous conduct of Rev. J. R. Howerton of Charlotte, N. C., who, it seems, at a recent union missionary meeting in that city, dared to invite a woman to his pulpit to speak on missions, she being a long-time servant of Jesus among the lowly of London and China. We cannot help congratulating Southern Presbyterians on the development of character and piety within the church which makes it justifiable to turn to so weighty a matter for such thorough discussion as the question of Paul's prohibition of women speaking in church. For it is about Paul's prohibition and Mr. Howerton's "open breach with Paul" that the *Presbyterian* is profoundly concerned. We have only to say that hereabouts there are still sinners to be saved, men and women to be converted to belief in the need of foreign missions, and much to do in bettering the relations of Negroes and Caucasians. If all those issues are settled in the vicinity of New Orleans, and there really exists among laymen there a very deeply rooted aversion to hearing a godly woman who has a story of self-sacrificing love to tell relate her experiences, in a pulpit, why then possibly the *Presbyterian* is justified in making so much of the incident. But at present our sympathies go out to Mr. Howerton.

An Epoch-making Cuban Conference

By Rev. David McAllister, D. D.

A conference was held, Feb. 18-20, in Cienfuegos, Cuba, which marks an epoch in evangelical mission work in that island. There are in Cuba about fifty ordained ministers of eleven evangelical churches, with about sixty helpers and a total of 2,223 communicants. Eight of the strongest of these churches were well represented at this first conference. The program, covering seven sessions, included discussions on all important points relating to mission work, and the social, intellectual and moral and spiritual welfare of the Cuban people.

TOPICS DISCUSSED

Among the subjects of addresses were: The Religious Condition of Cuba and Statistics of Its Evangelized Missions, by Rev. H. B. Someillan of the Congregational mission at Guanabacoa; The Spiritual Condition of the Missionary, by Dr. D. W. Carter of the Methodist Episcopal Church (South), located at Havana; The Influence of the Spiritual State of the Missionary on His Work, by Rev. H. S. Harris of the Presbyterian Church (North); The Importance of Cultivating Self-support from the First, Rev. H. W. Baker, Methodist Episcopal (South), Matanzas; What Protestants Believe, Dr. J. M. Greene, Presbyterian (North), Havana; The Essential Unity of Protestantism, Rev. D. A. Wilson, Baptist (North), Purto Principe; Mutual Courtesy Among the Missions, The Transfer of Ministers and Members from One Denomination to Another, The Division of Territory, Dr. H. R. Mosely, Baptist (North), Santiago, and Rev. H. Penney, Methodist (South), Santiago; Evangelical Truths Requiring Special Emphasis in Cuba, Dr. J. G. Hall, Presbyterian (South), Cardinas.

Many of these papers called forth general discussion. Addresses of welcome were delivered by the secretary of the council of the city, another prominent native citizen and Rev. Mr. O'Hallaran, the Cuban pastor of the church where the conference met. Responses were made by Drs. Mosely and Carter. By request of the conference Dr. D. McAllister of Pittsburg, U. S. A., representing the National Reform Association, gave the closing address of the conference, on Moral Ends of Public Education.

A glance at this program will suggest a number of points which attendance at the conference made clear as the noonday sun.

1. *The truly fraternal spirit in which evangelical mission work is being carried forward in Cuba.* Roman Catholic officials there as elsewhere try to persuade the masses of the people that Protestants are discordant, wrangling sects. This conference was a demonstration more effective than scores of controversial treatises that evangelical Christians are essentially a unit.

2. *The general and widespread interest throughout the island in this work.* The prominent cities and towns east, west, north and south, as may be seen from the places mentioned above, were all represented. Before another conference meets other important stations will be occupied. This spreading of the work cannot be pressed too vigorously in the present crisis. May the home churches have the strong faith that will spread this blessed work over the entire island.

3. *The clear, broad, comprehensive view which the evangelical workers in Cuba take of their present opportunity and responsibility.* They are in Cuba to save souls. Yet they are not indifferent to any great interest of the people. They see that the Cuban question is mainly a moral question; that our government needs their help to solve the problems with which it is grappling; that the government, whether in the hands of the United States or of the Cuban people themselves, can do much, by encouraging Sabbath observance through its own example and securing the right of every citizen to a day of rest, and by inculcating Christian morality in the public schools, to help the missionaries in their distinctive work.

A very important part of missionary work must be to train youth, not only to preach the gospel, but to fill positions of influence throughout the island in educational and other public work. Resolutions were passed by the conference covering all these comprehensive aspects of their opportunities.

4. *The extraordinarily favorable attitude of the best classes of the people toward this evangelical work.* Mayors of cities, members of city councils, lawyers, doctors, leading business men, intelligent ladies express their approval, not only by cordial words, but also by their presence. The evening sessions of the conference, like many of the services of the missionaries in other parts of the island, were crowded to overflowing, multitudes thronging the sidewalks and extending to the middle of the streets. Six of the addresses at the conference were by native Cubans, who seem to be orators born. These people are tired of empty forms and a very low type of morals. They are won by simple, spiritual worship and the pure lives of the evangelical Christians. They want their children brought up under these elevating and ennobling influences. There is probably no part of the world today where the door stands so invitingly open for mission work.

5. *The preparation and determination of the workers to meet any emergency that may arise.* No proceeding of the conference more clearly proved that the missionaries and their helpers are a body of vigorous and far-sighted men and women than their appointment of a permanent committee who represent four of the principal missions and are centrally located, all at Havana, to be ready to act during the year on any matter touching the welfare of their common cause. This committee consists of Drs. Hall, Greene, Carter and Daniel.

6. *The certainty of the continuance and development of the good work begun.* Arrangements were made in part for another conference next winter in Havana. Without a dissenting voice among the workers and the people the conference was declared a great success. Yet the next one can be made more influential, and it will be without doubt.

The American Teachers in the Philippines

By Emerson Christie

The Schoolmaster's Raw Material

Mr. Christie is one of the well-born, finely educated Christian youths who have gone to the Philippine Islands to serve as builders of a new type of civilization. How far reaching in its effect this enterprise of the United States will be none can precisely define, but all can understand somewhat. How thoroughly the work is being done and with what success may be learned authoritatively from Superintendent Atkinson's article in the March *Atlantic*. This article is the first of several which Mr. Christie will write for us. It is as he says, "the first chapter in the story of a modern crusade." Like the earlier crusaders, these youths from our colleges need the sympathetic prayers and benedictions of the Christians who remain in the homeland. Mr. Christie has just been appointed principal of the first industrial school in Mindanao, at Zamboanga, among the Mohammedan Moros. He is a son of Rev. Thomas D. Christie, D. D.

On the morning of August twenty-third a numerous crowd of civilians, shining in white duck, and of soldiers, uniformed in sober brown khaki, was clustered like bees around the Anda monument, and trailed out sparsely in the shade of the low palms that stand like a double row of huge feather dusters on each side of the white Malecon Road, to watch a novelty in the history of colonization—the landing of five hundred American teachers from the army transport Thomas.

Since that morning this Anglo-Saxon invasion has radiated from antique Manila into almost every province of the immense archipelago. The long-haired Igorrotes of Luzon, the dapper Hispanicized Zamboangueños of southwestern Mindanao, and the turbaned Mohammedans of that famous nest of pirates, the island of Sulu or Jolo, have seen with varying degrees of friendliness or distrust the coming of young men and women from a far country to carry into practice the American principle that the schoolhouse follows the flag.

Many thousands of these remote provincials understood for the first time the revolutionary significance of that famous May Day of 1898, whose shock they had but faintly received, when they saw American teachers, sent by the American Government, bumping slowly over unspeakable roads in springless carts dragged by black water buffaloes, picking their way, on little ponies, over fallen trees in the damp gloom of guttapercha and mango forests, or poling themselves up the rivers on rafts of bamboo.

My own experience in reaching my post resembled that of only the most fortunate. On receiving, at the end of the three weeks spent by the Educational Department in organizing and assigning the crowd of new teachers, my little slip of paper signed by General Superintendent Atkinson, and bearing merely the names "Zamboanga, Mindanao," I reported to that one of the seventeen division superintendents who has charge of the district, larger than all Ireland, which consists of the islands of Paragua and Mindanao and the archipelagoes of Tawi-Tawi and Sulo, or Jolo. Through the kindness of the military authorities he was able to secure for a group of his teachers soldiers' berths of canvas stretched taut on iron frames in the hold of the transport Buford, and on the afternoon of September twelfth the big white iron shell, with red, white and blue bands on the smokestack, was rocking us along through the China Sea towards the Line.

Two days later we had plowed past those "mountains cast into the midst of the sea," the Middle or Visayan Islands, and were within twelve hours' steaming of Borneo. The ship turned sharply around the long spit of land which forms the southwestern extremity of Mindanao, and with a suddenness which brought to mind the theater and the drop-curtain our gaze was confronted by velvet-green mountains swimming in white mist. These mountains flanged out at the base into a vivid little plain lapped by the sea, and I saw on the edge, glistening like grains of salt on a green billiard cloth, the whitewashed shops and barracks of Zamboanga.

In the afternoon the division superintendent and eight others of us landed and elbowed our way over the long, narrow jetty, stumbling over brown jute bags redolent of dried cocoanut, and jostling Chinese traders in loose blue blouses, Filipinos walking barefooted in spotless white suits, and Mohammedans or "Moros," vain of their gorgeous turbans and skin-tight trousers colored like golf stockings. We followed the Chinese coolies whose muscles swelled and played through the light amber skin to a big building, where our entire party intended to live until individual lodgings could be secured.

But when we arrived at the gate we found ourselves forestalled by some officers stationed in this capital and military headquarters of the island. It was impossible for us to hire a lodging for money. At this juncture the situation was saved by a young lieutenant, who deserted his own house for our convenience. It was a typical little Filipino dwelling, built of bamboo tied together with rattan, hooded with nipa thatch, elevated six feet from the ground on ironwood stilts, and shaded by a cocoanut grove.

The six ladies were crowded together for the night into the rooms; the men shifted each for himself. Some of us passed the night on the little veranda, lying under the velvet sky, diamond-dusted with unhomelike stars, listening to the sighing of the trade wind through the palm trees and the occasional thud of a falling nut, and gazing up at the fronds, like great feathers, that swayed to the bending of the slender columns.

Filipino Candidates for the Kindergarten

The Music of the Church—What It Is and May Become

A Group of Helpful Suggestions with Special Reference to the Easter Festival

The occasional page which will appear in *The Congregationalist* hereafter on church music and allied themes is intended to be a clearing house for those who are attempting the enrichment of worship through the medium of music. Even a casual examination of the life and the work of our churches reveals a marked interest in this direction, on the part not only of the large and wealthy churches, spending annually thousands of dollars for their music, but also of many who rely on volunteer work. We solicit for this department brief contributions from organists, choir masters and others laboring to make the service of song dignified, attractive and effective.

The spirit animating many of our musical leaders is illustrated admirably in the following selection from a personal letter, written by Mr. Ralph L. Baldwin of the First Congregational Church in Northampton:

> Our vesper service at five Sunday is largely musical, and the whole aim is to make it spiritually and emotionally uplifting by producing, in the best manner possible, the purest music, devotionally, that we can find. In connection with Holy Week services we shall give on Palm Sunday afternoon Williams's cantata, Last Night in Bethany. Then a special service on Good Friday night, in which all the other evangelical churches of the city unite with us. On Easter Manney's cantata, The Resurrection, will be given. Of our choir a double quartet is paid, and the balance is volunteer. I have the best of attendance at rehearsals, two a week, and at the services.
>
> In March I shall give the fiftieth free organ recital at the church, assisted by the regular chorus choir of thirty-five voices. Beside a miscellaneous program, the cantata Hiawatha's Wedding, by Coleridge-Taylor, will be given. The first organ recital was given Sept. 20, 1898, and they have been continued every season since bi-weekly. The attendance has been excellent, and I am encouraged to believe that they are doing much good in an educational way.

* * *

This letter suggests many points on which the experience of others could throw added light. How far can a church make its music helpful to the community, in addition to the gain to its own life? Can a volunteer chorus, in these days of multitudinous engagements, be induced to attend rehearsals regularly? If so, how can it be done? It also presents the possibilities of the free organ recital.

* * *

An interesting feature of church music is the constantly increasing tendency to give entire works in connection with Sunday services. One given by several churches, and destined to frequent use in connection with Holy Week, is The Seven Last Words, by Dubois. It can be sung easily in one evening, occupying a little over an hour. The music is rather difficult, but not out of the reach of choirs who are doing good work. It has seven parts, each based on one of the utterances of Christ on the cross, with a brief introduction. The music for the words to Mary is beautifully tender; in connection with the prayer for the forgiveness of his enemies is introduced the fierce and malignant cries of his persecutors; "Father, into thy hands I commend my spirit" becomes a benediction in its restful resignation; the accompaniment of the words about the rending of the veil of the temple and the earthquake are exceedingly dramatic and impressive. The remarkable feature of the work is the perfect accord between words and music.

Especially if each part is preceded by the reading of the corresponding Scripture and a few preparatory words, it cannot fail to give the hearer a new and vivid impression of the crucifixion scene. Here music has a great advantage over painting. The pictures often repel us by the signs of physical suffering, or make that so conspicuous that we lose the spiritual import. Music like this enables us to feel both the suffering and the spiritual significance.

* * *

Most services, however, before and on Easter must rely on selections rather than on the presentation, in their completeness, of single special works. The announcements of Easter music in a large city daily show that most churches have selections from several composers. Last year the composer whose name appeared most frequently on the Easter programs of the Boston churches was Handel. For the second place Gounod, Stainer, Schneker came close together. Buck and Shelley were the American composers most used.

* * *

An interesting feature last year in the Boston churches was the use of musical instruments in addition to the organ. The South had violin and 'cello; Berkeley Temple, flute, violin, 'cello, cornet and clarinet; Central of Jamaica, violin; Leyden of Brookline, violin; North Avenue of Cambridge, harp and violin. Other churches could be mentioned, including Tremont Temple, which had violin, 'cello and harp.

In ancient days these instruments reigned supreme in our choir lofts, until the stately and superb organ banished them. More and more now are they welcomed back for special occasions. Their use is not mainly to supplement a poor organ, but to assist the finest instruments. The cornet is a favorite aid in congregational singing, and to a piano it is a great addition; but the organ is best supplemented by the stringed instruments, especially the violin. Nowhere does this little instrument prove its kingship as when it accompanies the great, powerful organ, and is not overwhelmed by the volume of its sound but through it reaches the heart of the hearer and thrills it as its towering companion cannot do.

* * *

With reference to Easter music a word of warning may not be out of place. Few of our services are more apt to suffer from monotony or an anticlimax than an Easter service, whereas none other gives such a splendid opportunity for a climax. You sometimes hear a prelude and an opening anthem that are of the most triumphant character, in which the full power of the organ and choir are brought out. This mistake causes the entire service to fade out. Remember that, as far as the disciples were concerned, the day began in sorrow and depression, passed into bewilderment, then rose to hope, and at the close reached a confident and triumphant certainty. Not to the same degree, but somewhat such should be the order of the service. The prelude should be subdued, suggesting hope rather than expressing triumph. The opening selections should describe their coming to the grave, their questions and their hope. And the service should close with some glorious triumphant presentation of the cry, "O death, where is thy sting," to be followed by an organ postlude, which should soar in thrilling exultation.

* * *

One of the perplexing questions every Easter is the relative amount of time which should be given to the various parts of the service. In response to a request for his opinion, a musical director of national reputation has given us the following order for an Easter service, the whole to occupy one hour and a half, thirty-five minutes being assigned to the sermon. Organ prelude, Largo, Handel; invocation; chant, by choir and congregation, Old Melody; Doxology or Gloria in Excelsis; brief responsive reading, the congregation standing; followed by the Apostles' Creed; Gloria Patri, by congregation and choir; hymn; Scripture lesson; anthem, Christ Is Risen, Buck; prayer; response, by choir; offertory, The Resurrection, Shelley; hymn; sermon; solo, Hosanna: Praise Be Thine, Granier; prayer; benediction; organ postlude, Hallelujah Chorus, Handel.

* * *

To secure a pastor's view, a similar request was sent to Rev. Edwin P. Parker, D. D., who for more than forty years has made the Second Church of Hartford a benediction to those who love the devotional spirit wrought by the blending of beautiful music and strong, earnest thought. The one to whose care this page has been committed cannot refrain from inserting here Dr. Parker's reply, even though it is in the form of a personal note rather than a public statement.

HARTFORD, MARCH 4, 1902.

My Dear Brother: The difficulty of saying anything to assist you is considerable, because so much depends on local conditions and usages. Easter celebrations seem to me the suitable occasions for a considerable "adornment of sound doctrine" by music, flowers, etc. But so much depends on the kind of music.

On the whole, I give the choir a pretty free swing on such festivals and try to condense my sermon, as under hydraulic pressure. Short preludes and postludes, particularly preludes. Most of our public prayers would

be more effective if made briefer. Two congregational hymns, Easter hymns, would suffice. Long anthems tire. The vice of most of the musical setting of the Te Deum, which is particularly suitable to Easter, is that they are "linked sweetness long drawn out." They do not move right on, as the worshipful spirit requires. They dally in reiterations and fondlings of special cadences, and the hymn is sacrificed to the musical motions.

Make your service a unity, a development, as much as possible. I always try to close with some hymn, old and familiar, generally old Coronation, which everybody can and will sing—and have everything end up in a holy sort of shout of victory.

You see, I cannot help you much, only throw out a few hints. Let all the different and varied parts of the service be as brief as may be, and all coherent and harmonious.

May the Good Spirit help and guide you, and may your article and your Easter service be and do good. Affectionately yours,

EDWIN P. PARKER.

A Friendly Letter

To the Chairman of a Pulpit Supply Committee

BY ALLEN CHESTERFIELD

My Dear Brother: Your recent call and your letters following it convince me that you are in earnest in your search for a new pastor. You place far too high a value upon my counsel, but I am quite willing to give you the benefit of my experience and observation, extending now through a number of years and covering a variety of cases. But before I answer your specific questions regarding certain men, may I offer a few general suggestions.

In the first place, difficult as is your task, there is no inherent probability of failure, if you proceed in a sensible fashion. Picking out a minister for your Eastfield church is not precisely like selecting a pony for your girl just home from college, but, on the other hand, you can be reasonably assured of success in the one case as much as in the other, provided you use your wits.

It is easy in these days to find out all about a minister. The white light which beats upon a throne is only a tallow dip compared with the calcium radiance that streams all over the minister and his family. You can find out, if you try, the size of his bank account, his personal habits, his success as a vegetable gardener, and the size of his collar. But I take it that you are not so concerned with these affairs as with the weightier matters of the law and the gospel. You want to know about—at least I hope you do—his truthfulness and his sympathy, his bearing when he is away from the gaze of the public, his ministerial ideals and the service he has thus far actually rendered in the kingdom of God.

These things can be ascertained. Correspondence will help, but be sure and correspond with the right persons. In all probability it has been suggested to you that you write to certain individuals, most of them ministerial friends of the man whom you are considering. Consult them, to be sure, but write to others whose names have not been given to you as vouchers for the gentleman in question. If he lives in Chicago or has lived there recently, write not only to the three Doctors of Divinity who are well acquainted with Rev. Mr. Candidate, two of them having trained him in the seminary and having had him over to tea at least twice during Senior year, but write also to other ministers and two or three prominent laymen who have known him in various relations.

A better method is to visit the place where he is now preaching or where he had his last pastorate, and get at the facts first-hand. Hear him in his own pulpit or at his prayer meeting, when he is not expecting you. Drop in at the stores, the public library, the barber shop, the golf links, and ask the people you meet there casually as to the local ranking of your man. Interview the local editor and reporters. Talk with the little children whom you meet on the street. Doubtless you will run up against unkind and unjust estimates, but, sifting the mass of testimony down, you will be able to get at the real facts. And isn't it far better, if there is a single "out" about the man, as there is likely to be about some ministers, you should hear of it first-hand, before you have called and settled him and put yourself under obligation to him for a term of years?

Scores of churches are today restless because they found out certain qualities in their ministers after installation which they might easily have discovered before they took the fatal step, if they had displayed the enterprise which the average business house employs when it is hiring a stenographer. This business of securing one of the Lord's undershepherds is important enough, my dear brother, to call for the exercise of all the sagacity which the best men in your church possess, and I grieve when I see the slipshod way in which so many churches go about this sacred task.

On the other hand, too, great scrupulosity, particularly when it leads to a magnifying of trifles, is as bad as a lack of thoroughness. I know one minister upon whom a supply committee pronounced an adverse judgment, and when a member of it was asked the reason, about all he could say in self-justification was that the candidate had looked at his watch once or twice while preaching. More ministers, it strikes me, ought to be condemned for not looking at their watches. It is curious what picayune matters are picked up in the case of ministers and made a ground for grievance. To no other professional men are such absurd tests applied. Why, I heard not long ago of a minister a few of whose people were dissatisfied, and when an agent of a supply committee from another town visited the place he found on probing the situation that one of the tremendous indictments was that the minister had not on one or two memorable occasions shoveled his sidewalk after a storm as promptly as certain members of the parish thought desirable.

Now punctuality, neatness, a sense of the value of time and fidelity to little duties are as desirable traits in a minister as in any other man. But when a business concern is selecting a person to do a certain work it balances up the characteristics of the applicants and then makes its decision. The great question for you is not whether Mr. Jones is utterly without spot or wrinkle, but whether, all things considered, he is the best available man. If he is handy with the snow shovel and the darning needle, he is so much better fitted for the rigors of ministerial life in the average community. But what I want to know about my minister are a very few simple, but crucial, things. Is he pure and true? Has he an average supply of brains? Can he feed my spiritual life? Can he win men to Jesus Christ?

So do not putter and procrastinate too long, my brother, nor think that you must always go far afield to find the right man. Did you ever reflect upon the significance of the fact that usually a church selects a man who is an entire stranger to the great majority of the congregation? If he lives in the same city or within the bounds of the same conference, he is less likely to be chosen. Distance does lend enchantment to the average minister. He has all the charm of unfamiliarity, while the man in the next town, with whose parishioners you mingle frequently, is at a disadvantage. You are in a way to know all his defects. His virtues, even if they be many, have become somewhat commonplace. But say not always in thine heart, "Who of our committee will travel halfway across the continent and hear Dr. Famedofall?" It is barely possible that the very best man is nigh thee, doing a quiet, but noble, work in some downtown mission or building up a young suburban church. A great Brooklyn church not long ago sought a worthy successor to a distinguished leader. Certain members of its committee crossed the Atlantic and interviewed a noted London preacher. Other members made investigations from Portland, Me., to San Francisco, and all the while he who finally became its standard-bearer was preaching Sunday after Sunday not ten miles away.

Remember, finally, that not all the risk is on your side. Some men never get married because they want the girl to take all the risk. Some churches go pastorless month after month because they expect everything of their minister and want to be holden to him as lightly as possible, barring a salary, which averages through the country about that of a competent clerk or bookkeeper.

You have sent me a list of eleven questions about my friend Nettleton, and I am moved to become an interrogation point myself for a moment. Does your church pay its pastor's salary promptly? How much coal does it take to heat the parsonage? Are there any old feuds? Is the place over-churched? Do any of your deacons smoke? What per cent. of the resident members attend prayer meeting? Are there any busybodies or gadabouts in the parish? Is the church dominated by one or two men? Is it known as a church or a religious club? Do you like gospel preaching or do you prefer to be amused? Are you facing some great problem which you intend to unload upon the minister, or are you eager to co-operate with him in solving it?

Take your time about answering my eleven questions. Meanwhile I bid you be of good cheer. Somewhere a worthy under-shepherd is in waiting for your Eastfield Church. May he find you with loins girt and your faces lit with the smile of welcome.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 7

The opening message was given by Mrs. S. B. Capron from Romans, and called attention to the power of the indwelling Holy Spirit in prayer.

Miss Lamson referred to the Daughters of the Covenant and the pledge which has proved to be such a power in the lives of many of the 3,255 girls who have taken it, urging that this interesting company of young people receive whatever help it may be possible to give to enable them to redeem this pledge.

A large part of the hour was filled by Miss Lamson's account of the Student Volunteer Convention in Toronto, which she attended as a representative of the Woman's Board. A vivid and interesting picture she drew of the wonderful gathering.

Announcement was made of the sudden death of Mrs. O. R. Ireland in the home of her son in West Groton, N. Y. Born a missionary daughter in the Grout household, she had returned as a young woman to make a missionary home of her own and to spend a most useful life among the Zulus—Ireland Home for kraal girls was a witness to her self-denying labors. After a somewhat extended furlough she was about to return to her mission field, when the other summons came. "Thou didst well that it was in thy heart."

Do We Need Deaconesses

By Rev. Henry A. Stimson, D. D.

Now that the attention of Congregationalists has been called to the place and value of the deaconess in the work of the church by a recent action of the Association of Illinois, it may be worth while to recount their history and note what is doing in other denominations.

The reference to them in the brief epistles of Paul in the New Testament is enough to show that from the beginning they were an accepted office in the early church. Perhaps because of the rise of monasticism they disappeared in the middle ages, but the nineteenth century saw the revival of an office which is one of the most beneficent agencies of the church. Its restoration is due to Theodore Fliedner, a young pastor of Kaiserswerth on the Rhine. He founded the now famous Deaconess House in that place in the year 1836. It was followed by that of Gossner in Berlin in 1837, of Haerter in Strasberg in 1848, of Froelich in Dresden in 1844, and of Loehe in Neuendettelsau in 1854. Ten years ago there were as many as sixty-three mother houses in connection with the general Lutheran conferences in Germany, with 8,500 deaconesses, and work at nearly 3,000 stations. Besides this there is a large number of houses in connection with the General Conference on the continent of Europe, as well as in England and America. The order has spread into the Episcopal and Methodist Churches, and is largely discussed among the churches of all denominations.

Present day conditions require a vast enlargement of the church's agencies in carrying the gospel to the world. The deaconess is a minister called to exercise her special gift in teaching, nursing, or whatever else it may be, in the service of the church, for the purpose of extending the kingdom of the Lord Jesus Christ. It is this view of her office that distinguishes her work from all secular activities resembling hers in external particulars. It is this, says Pastor Wenner of the Christ Lutheran Church of New York, that gives to her service its distinctive peculiarity and that makes it worthy of special attention as a mode of Christian effort and a means of preaching the gospel.

In Germany the deaconesses conduct day nurseries, orphans' homes, schools, homes for servants and working girls, asylums for the fallen, for idiots and epileptics, and hospitals, together with much constant service in congregational work. With us some of these departments of philanthropy are so well conducted by the city and the state that the church has no immediate duty in that direction. But it is interesting to note that, about the time that ragged schools were opened in England, the maidservant of Pastor Oberlin in Steinthal, in 1779, gathered the little children from the roads and fields, and taught the girls to knit and sew while she told them the story of the Saviour. She continued this work for more than fifty years, refusing all offers of pay, and in 1829 the French Academy voted her the Prize of Virtue, 5,000 francs, which she devoted to works of charity.

Orphans' homes will always be a peculiar care of the church. Homes for servants and working girls, which in other communities have proved of especial value, may in time be needful with us. The domestic servant, a class upon whom the happiness and comfort of our homes so largely depend, has been much neglected, and the time is doubtless near when, by the aid of the deaconess, the church will begin to do its fuller duty toward them. Girls' clubs, too, are finding their place in many of our churches. The German deaconesses are doing a large work with fallen women. Hospitals have long been the peculiar care of the deaconess. Now that the trained nurse has become a prominent feature of all hospitals, and is sent forth from them to minister extensively in the community, this field of work will demand less attention on the part of the church.

The direction in which the work of the deaconess is most needed in our Congregational churches is in pastoral visitation, constituting a link between the church and the poorer members of the community and the great mass of those who neglect the church altogether. To these she is the outstretched hand of the church, touching their life at every point and bringing to them the permanent interest of the church in their welfare, material as well as spiritual. Her special training enables her not only to speak the right word, but to smooth the pillow of the sufferer, sympathize with the mother, care for the children, cheer and comfort the household and bring the atmosphere of Christ into homes that otherwise might know nothing of it. She does not attempt to do the women's work of the church, but to lead in it, helping the members of the church to find their own best sphere of individual service. Standing outside of the machinery of the church, she is a constant witness to the direct power of the Holy Spirit, and her labors are chiefly concerned with the spiritual life of those with whom she comes in contact.

In some of our cities she has already found such wide recognition that the deaconess's garb is as complete a protection as is the costume of the Salvation Army lassie, and for this reason it has proved wise for her to wear a distinctive costume, which varies with the different denominations but is substantially the same.

In some instances, as with the Episcopalians, the deaconess is a recognized officer of the church. In all denominations she is set apart by a special ordination. Her training for the work is supplied at some central home, in which the deaconesses, who generally are between the ages of twenty-five and thirty-five, are on equal footing, one of their number or some specially trained woman being chosen to be the center of the family. All must have strong health and highest character, with an earnest purpose to consecrate themselves to the work. No vows are required, and the candidate simply promises to be faithful in the performance of her special duty. She is at liberty to withdraw whenever duty calls her elsewhere, and, of course, to marry or leave the position permanently should she so desire.

With the Lutherans no salary is paid the deaconess, but she is guaranteed a permanent home and care, should age or infirmity disable her, the church looking upon her as one to whom its gratitude should permanently go forth.

Experience, among the Germans at least, seems to prove that it is undesirable to hold out to candidates any other inducement than the opportunity of rendering needed service to the church. In this way helpers of the highest class are secured, and the dignity and efficiency of the service have been sustained. In other denominations the deaconess is taken into the employ of particular churches and placed on their pay-roll for a modest stipend. But it is expected that the compensation will never be such as to constitute in itself an attraction. Women who have the love of Christ and of their fellows in their heart and who feel in themselves something of fitness for this peculiar ministry will no doubt always be numerous enough to supply the needs of any group of churches whose eyes are open to see the desirability of the work and their peculiar fitness for it. The extent to which this need is recognized in individual churches is shown in the fact that Grace Episcopal Church in New York employs seven deaconesses and St. George's is building a home for a staff of ten.

The adoption of this order by our churches reduces to a system a work which at its best is irregular and largely incidental. And it opens boundless opportunities for women who have a worthy ambition for the accomplishment of useful and highly trained work outside the ordinary relations of the home and the family. There are always many such in our churches. The choicest gifts of mind and of heart are in many instances lying unused. To these the call of Christ comes. The church offers the requisite training, with the indorsement of the call and the guarantee of a permanent field of service. We as Congregationalists, in our reaction from many things of the past, are now coming back to our true Christian inheritance, and have a right to recognize this order as apostolic in its origin, abundantly proved by its history and peculiarly adapted to the needs of the new century and the growing desires of our churches to fill their true place in the beneficent work waiting to be done in the world about us. It is to be hoped not only that the training school started under the auspices of the Association of Illinois will be strongly supported and quickly filled, but that similar homes will be started in other states, and that the demand by the churches for the service of the trained women who shall soon come forth from them will be abundant and appreciative.

Aftermath from Toronto

By H. A. B.

The extent to which the recent Student Volunteer Convention at Toronto still commands the attention of the country may be inferred from the amount of space which the religious press is devoting to it. Most of the leading papers last week made it a prominent feature, while the editor of *The Northwestern Christian Advocate* in Chicago deemed it of sufficient consequence to telegraph from Toronto a column editorial to his paper. *The Churchman* this week will publish several impressions of the convention from ministers and laymen in attendance, among them Prebendary Fox, the honorary secretary of the Church Missionary Society of England. When the leading organ of the American Episcopal Church makes so much of an interdenominational meeting, it is a sign of advancing brotherhood among Christians of every name.

One reason why the religious journals are serving their constituency so well in this respect is that the managers of the Toronto Convention, realizing, probably, that meager dispatches in the daily papers would not begin to do justice to the meeting, invited the representatives of fifty religious journals to be the special guests of the convention, and in addition to that courtesy arranged a special conference, which ranked with the other sectional afternoon meetings and proved exceptionally rewarding to the sixty attendants. Mr. Thompson of *The Northwestern Christian Advocate*, Mr. McBee of *The Churchman*, Mrs. Houghton of *The Evangelist*, Mr. Trumbull of *The Sunday School Times*, Mr. Pierson of *The Missionary Review of the World* and Dr. Converse of *The Christian Observer* handled vigorously the question of obtaining and presenting missionary news, while Dr. Halsey of the Presbyterian Board, Dr. Conklin for the Reformed and Dr. Daniels for the American Board discussed the matter from the point of view of the secretaries.

There was considerable friendly sparring, and when the editors accused the secretaries of seldom furnishing news, the persons accused retorted by saying they sent a great deal which was never printed, to which the editors made rejoinder to the effect that the secretaries and missionaries did not always know news when they saw it. The practical outcome of the gathering, which lasted over three hours, was the appointment of a committee of five, consisting of representatives of *The Churchman*, *The Evangelist*, *The Northwestern Christian Advocate*, *The Missionary Review of the World* and *The Congregationalist*, to express the desire of the religious press to be in closer and more profitable relations with the executive boards and with the missionaries on the ground, and to consider also the possibility of co-operation in this direction among the papers themselves.

There was no more solemn and influential meeting in the fifty or more held in connection with the convention than that on Sunday afternoon of men students only. It was designed to bring to a decision those deliberating on the matter of enlistment, and yet the pressure brought to bear was at the farthest remove from an artificial stimulant. No one was asked to rise and declare himself. No one was told that this would be his last chance. No slight was put by implication even on other forms of Christian work, but calmly, delicately, enrolled volunteers stated the case as it bore upon their own lives, and how the relative needs of the non-Christian nations seemed in their eyes to bulk more largely than those of Christian America. Especially effective was the address of Earl Taylor, whom the Methodist Board, with great sagacity, has been utilizing for arousing missionary enthusiasm among the young people of the church. But Taylor declared that, despite the effort of his board to keep him in this country, he was eager to press to the front. He then told how Horace Pitkin, the lamented martyr of Paotingfu, came to his room once, and sitting on a trunk urged him in right manly, sensible fashion to become a volunteer. Taylor for a time compromised by pledging himself to become a missionary pastor, but no real peace came to him until at the Cleveland Convention, four years ago, he surrendered himself to the foreign service.

Another speaker this same afternoon said, in reply to the argument that it was not well to decide such an important question in the excitement of a great convention, that it was only at such a gathering that the heathen really got a fair chance; that, if the men waited until they were back at their work, other claims would press in upon them and dwarf the importance of the foreign work. Still another speaker quoted Mr. Speer to the effect that he thought one reason why some men did not decide the question there and then was that they wanted to wait until Christ was not so near.

It was a quiet and much sobered congregation that listened to this series of straight talks, and when the benediction was pronounced they seemed eager to get away by themselves. They did not go off in large companies, as is the wonted way in which student assemblages break up, but in groups of two or three, or more often singly, they scattered north, south, east and west. It reminded one of the way in which, after some of the tender sessions of the Northfield summer conferences, the men hurry off to the woods to be by themselves.

The dominating personality of the Toronto Convention, John R. Mott, grows on one. What he is denominationally no one could easily guess from his bearing in public, but when he worships in his home church at Montclair, which is not very often, he happens to be a Methodist. He was converted in youth in the course of revival meetings that a Quaker evangelist was conducting in the Iowa town where he was then living. In due time he went to Cornell, but he had then grown somewhat cold spiritually, and it was not until Studd, the famous Cambridge oarsman, afterwards connected with the Polytechnic Institute, London, visited Cornell that Mott was reclaimed for active Christian service. He recalls to this day the impression made upon him by the words which Studd was speaking as he entered the room: "Seekest thou great things for thyself? Seek them not. Seek first the kingdom of God." He was soon made president of the college Y. M. C. A., and Wishard and Ober, then secretaries of the college work of the Y. M. C. A. International Committee, discovered Mott's capacities for Christian leadership and persuaded him to give up his plan to study in Germany and enter association work.

The successive links in the chain of his spiritual development are certainly well worth recounting at this time, when thousands of students all over the world look to Mott for guidance and inspiration. "Just think," said a good brother the other day in a somewhat aggrieved tone, "what Mott might have been if he had not gone into this general work. Why, he might have been a Methodist minister!" Yes, and a captain of industry or a learned professor or a successful statesman, but God had other work for John R. Mott to do.

It fared hard with the catchy jingle. The music befitted the dignity of the occasion. And it was worth going to Toronto to hear from three thousand throats Luther's grand old hymn, "A mighty fortress is our God."

For Endeavorers

PRAYER MEETING

Topic, March 23-29. Missions: a meeting in the interest of home missions. "Our Own for Christ." Ps. 85: 1-13.

Home mission work includes the work of the churches on the frontier, preaching to the Indians, the Negroes, the mountain whites and the education of neglected children in religious schools. But it includes also the helping of the poor, the unfortunate and the wicked in the place where we live. There are heathen everywhere, and it is seldom necessary to go far to find those whose lives need help and inspiration from the gospel of Christ. It is harder to talk with these people just about us than it would be to talk to natives of India or China or Africa, but they need our help and prayers and the influence of our lives, and the fact that it is hard is never an excuse for lack of effort.

Most people find it easier to be interested in foreign than in home missions. The heathen in picturesque costume, at the other side of the world, attract us, but we recoil in disgust before the poor specimens of our own race, whose shiftless ways and dirty habits offend our sensibilities here in the homeland. We remember the command, "Go ye into all the world," but would be glad to forget the words, "Beginning at Jerusalem." The heathen at home are so uninteresting, and working for them is so discouraging! Yet Jesus was continually busy in home mission work. He never neglected an opportunity to help those who needed him as he came across them in his daily life and journeyings.

While we think of Christ as the ideal home missionary worker, let us remember his methods. He interested himself in individuals. In his thought there was no confusing of man with man. He discovered the particular need of every man, woman and child who appealed to him for help, and so administered aid as to bring out and develop whatever good each character might possess. Nowadays our mission interest and work is in danger of being too general—too wholly through the conventional channels which are carrying help to people in the mass. We give to this and that charitable work without much special thought of the individuals concerned, and without much real sympathy with any one in particular. We are told that when Jesus helped the unfortunate he was really giving of himself, for "virtue had gone out of him." How many of us are giving so much of ourselves to our less fortunate brothers and sisters?

It is wonderful how much one person can accomplish who is really in earnest. The story is told of a young Negro who had spent two years in a mission school, and who was one of the dullest scholars. The teachers thought no more about him when he left, but a few years afterward one of them chanced to learn that this same stupid young man had transformed the whole neighborhood of his home into a little Christian community. He had seemed a dull scholar, but he had learned how to help others, and his earnestness and love had influenced one after another of his old associates to lead a better life.

First, then, we want the ready heart and open eye to will to do our neighbors good, and then the wise and tactful study of individuals. And if we gain a Christlike interest in those we meet, we shall not fail in prayer and thought for those also who need our help, although we cannot know them face to face.

The Church Prayer Meeting

Topic, March 16-22. Denying Self. Matt. 6: 19-23; 10: 24-39; 25: 14-30; Ps. 40: 1-17.

The uses of cross-bearing. Permanent gifts of life. What is it to be crucified with Christ?

[For prayer meeting editorial see page 374.]

The Home and Its Outlook

Conscious Immortality

BY JULIA HARRIS MAY

When life is young,
The soul, in unison with lip and tongue,
Thinks not of self, glad only that it can
Love, plan, be happy; more unconscious than
The opening rose, doth not its heart reveal,
Doth never feel
Its own existence, nor doth seem to know
What spirit is, the flesh doth bind it so.
As years pass on, more conscious of its state,
It slowly learns that it is separate;
But, only when life touches riper years,
And when the threshold of new life appears,
It fully knows, yet doth not older grow,
Even when the tottering footstep moveth slow.
Sometimes, in truth,
The body leaveth to the soul its youth,
And second childhood double meaning holds,
Until its mother-earth the body folds.

Do you feel old,
Friend of maturest years? When you behold
Some hoary-headed, venerable man,
Does he seem like yourself?
O when began
The hands to grow less nimble, did not you
Feel that the soul put forth its strength anew?
When eyes demanded lenses, did your thought
See dimmer than before.
Have you not caught
The sweetest melody that soul could hear
When silence dropped upon your dulling ear?
Are you not sure, as decades quickly go,
And on to fourscore years the feet move slow,
That head and hand and foot are not the whole,
Are not yourself?
Is not yourself your soul?

Oft when one eye is blind, the other grows
Stronger and stronger, and new vision knows;
Or, when the ear is deaf, the eye is strong:
May not the soul grow keener as along
Life's later years the waning senses go?
And all the depths within it, learn to know?
O yes, the soul feels young, because 'tis given
To know itself, ere it doth enter heaven.

'Tis thus, forsooth,
The poet proves the soul's eternal youth.
The shell grows old; the pearl within shines bright.
As outward beauty vanisheth from sight,
And vigor faileth, still the soul feels young.
Young souls speak forth from many an aged tongue.
A grand infinity before it lies;
So, taking hold upon the verities,
The soul feels youthful, and doth still remain
Unfettered, self-revealing; doth retain
The earthly life, till it can plainly see
Beginnings of its immortality.

Teasing Trivialities

There is seldom any one who is not subject to some little, disagreeable, often unconscious, habit, which annoys his friends but which is probably incurable by expostulation. The president of one of our great universities never speaks in public without putting his hands in his pockets. A great preacher has a regular by-play with his handkerchief, which he repeats over and over again until his sermon is at an end. One acquaintance is always picking at his finger-nails, another always cleaning them. Thomas whistles while he thinks, Richard beats the "devil's tattoo" on the window-pane or table, Henry accompanies the orchestra with the drumming of his heels upon the floor. Mary is consistently and disagreeably curious about little things that do not concern her; Susan puts the lead pencil in her mouth whenever she uses it; Lizzie cannot turn over the leaves of a book without wetting her fingers at her lips; Jane—well, Jane would have a beautiful mouth if she did not keep it open, to the peril of her respiratory passages and the abnegation of her reputation for intellectuality. These are but instances of petty bad habits, which friends observe in helplessness. The moral is obvious—we must watch ourselves. As a rule the only person I can cure of bad habits, great or small, is myself. As for the others, we must not throw stones until we have replaced all the glass in our own houses, and even then we are wiser not to throw stones.

A Frenchman's Impressions

M. Hugues Le Roux, who has been lecturing at Harvard and later will visit other of our academic centers, has had to submit to the inevitable interview and generalize on American life, with nothing but Boston and Cambridge data. His impressions relative to our family life are that our women are made too individualistic, that the day of marriage is delayed too long, and that consequently the fine old native stock will soon die out, and along with it, possibly, the old ideals. He also is convinced that American husbands and wives see too little of each other; they seldom are comrades; the men work too hard, and the women, in not a few instances, are responsible for the unnecessary toil. M. Le Roux must be a man of discernment. There is altogether too much truth in what he says to make it a sweet morsel for our tongues. And yet there are reasons for thinking, are there not, that the American man is not slaving as much as he did a generation ago. He gets to his business later and leaves it earlier. He bicycles and plays golf with his wife and children as his father would never have dreamed of doing.

A New Use For Old Pictures

BY EDWARD H. CHANDLER

Any one who has conscientiously preserved the back numbers of missionary magazines with the idea that they will be useful in some way or other has probably discovered that they become increasingly a problem as they accumulate. They are the kind of literature that one feels it a duty to keep and to read. But duties of that sort are easily neglected, and it is safe to say that an old file of such magazines is usually about the last collection of printed matter which ever gets a second perusal. Perhaps this is not entirely a misfortune, for the world keeps moving along pretty rapidly, and those who wish to keep informed of the progress of missions need fresh literature.

There are, however, a good many pictures printed in these magazines which have more than a passing interest. It seems a pity that they should be buried in the forgotten back numbers. One suggestion for their profitable use is offered as the result of an interesting experience.

It occurred to the father of an active little girl that her interest in missionary work might be developed by the construction of a missionary scrap-book. So he suggested to her one day that she amuse herself by cutting out of this file of old magazines such pictures of the people and the scenes of foreign countries as most interested her. As this day happened to be Sunday and the little girl was looking for a new occupation, the idea was readily accepted. A suitable scrap-book was procured. The pictures were arranged according to countries and in each country according to their subjects.

From week to week the collection has steadily grown, and the youthful maker of it has learned to recognize with interest the different national costumes and characteristic scenes, although unable to read the printed titles of the pictures. Occasionally there is a portrait inserted of some prominent missionary worker, whose face and name soon become familiar. Some pictures suggest stories of dramatic or humorous scenes which the father tells as the picture is pasted into the book. Some of the pictures deal with religious habits and customs, and reveal the contrast between the practices of foreign peoples and the ideals of Christianity. It is not essential that there should be long descriptions or missionary lectures in connection with the making of this scrap-book, for the pictures tell their own story.

Three objects have been attained to an unexpected degree. The discarded magazines have really become useful, a new Sunday afternoon occupation has been found, and a young child has developed easily and naturally a considerable interest in the missionary idea and the need for the spread of Christianity.

One imperative need has been suggested in the selection of pictures, namely, for more photographs which represent the real life of the various peoples. Too many of the photographs sent from the missionary fields are absolutely uninteresting when reproduced in this country. Three or four rows of school children sitting artificially in uncomfortable positions, and acting as if it was a painful strain to behave properly while they are being photographed, do not indicate the real character of the children in missionary schools, nor inspire any one to put money into missionary enterprises. Pictures which show the people in their reality and their picturesqueness, which reveal both the humorous and the pathetic sides of their lives, which portray qualities of character or phases of belief, are the kind of pictures which best illustrate the missionary work and will make the best missionary scrap-books. If the photographers of the missionary field will only take the hint, our missionary magazines will become far more interesting than they have been in the past.

Three-fourths of the whole mischief in women's lives arises from their excepting themselves from the rules of training considered needful for men.—*Florence Nightingale.*

Communion

Another day of service
Has passed away;
We lay aside the armor,
And kneel to pray,
And, in the solemn stillness,
Can almost hear
The rustle of His garments
Who draweth near!

We wait to catch the whisper
Of love divine,
That bids us boldly enter
That holy shrine—
Where He, the King Eternal,
In grace extends
The scepter of assurance
That mercy lends.

Without is strife and turmoil!
Within is peace!
For at that hallowed portal
All earth-sounds cease;
With footsteps hushed and reverent
We pass within,
Our Father draws the curtain
And shuts us in.

—*Maud A. Bussell, Indian Harbor Hospital, Labrador.*

Comfort for the Childless

BY MARY PIERPONT HOOKER

Every normal person, consciously or not, wishes sometime to have a child. It is the racial feeling which has come down through thousands of years. We are linked with the past; we want to pass on life to those who shall come after us. We wish to be in the great current of humanity which has come out of untold ages and is surging on into an unknown future. If our life stops with us we feel, in a way, thrust aside from this pulsing, overflowing stream.

Perhaps you have never married. Of course you expected to, but the years have gone by, slowly at first, then faster, until suddenly you realize that middle age is approaching and that for you marriage is improbable. You have possibly married late in life, waiting until there was sufficient income to begin housekeeping together, even in a modest way, and your long-looked-for home is childless. Perhaps you have had an heir—some dear little spirit that lingered only for a time and left your arms empty.

In whichever class we find ourselves we are alone. We see our friends' merry little ones, their eager faces as they romp about the yard, or listen to some truth, before unknown. Our friends are interested in schools, social and church life, town or city affairs, the future of our country—why? Most of them because of their children's welfare. And we are out of it all. Sometimes as we visit in such a home there is a hard tug at our heart strings and we consequently appear extra cheerful—until we get to our room at night.

"What do we amount to," we say, and gradually settle down into an aimless existence, taken up with our daily task, books, social life and fancy-work, while our outlook becomes smaller and smaller. This affects the expression of our faces from day to day.

Where is our thought of God all this while? If we accept Christianity we must believe that he is our Heavenly Father, that he has planned our life for us, "however dark it be," that, if we but yield our wills to him to work through us, he is giving the very best thing for us. He may have saved us from untold anxieties, even as a mother shields her child by denying it the boon it asks.

But are we really cut off from the human race? What is to endure? Our physical life? A thousand times, no! Thought and character alone are eternal. And may not these be transmitted by us to those with whom we come in contact? Many of us have some physical infirmity or little defect which annoys us. This will never trouble a child of ours. It ends with us.

We are then left free to put all our vitality into transferring our thought and purposes to our spiritual offspring. As a teacher in Sunday school, or day school, what opportunities to pass on our best to those with whom we are associated! If following a life of leisure, what chances for work! With what new interest do we meet every man and woman, but especially every child. We must be public-spirited, interested in all that is going on in our community. Our church life assumes a different hue. Ours is a supreme opportunity to be a spiritual father or mother to lead into the kingdom of God.

The Story of the Willow Pattern

The blue and white porcelain with its quaint old "willow pattern" is still a favorite ware, but a new generation is growing up who may not know the romantic episode on which the design is based. A tragic Chinese love story is pictured on each blue plate. We are indebted to *The Domestic Science Monthly* for this version of the elopement of Li-chi, only daughter of an illustrious mandarin.

Li-chi was "more beautiful than the stars of heaven," and destined by her father to be the bride of a rich nobleman, but she frustrated his wishes by falling in love with a poor but handsome gardener named Chang, whose mother assisted at their escape from the palace. The irate father, however, discovered their flight and, overtaking them on a bridge leading from the palace grounds, seized poor Chang, strangled him with his own pigtail and threw him into the river, where he immediately sank.

Li-chi, in despair at her lover's cruel fate, sprang into the water and was also drowned. We are told that the bodies were never found, but, near the spot where they sank, a beautiful willow tree sprang up and, stretching its drooping arms above the water, sighed day and night a mournful dirge for the departed lovers. In its branches, after a while, a couple of turtledoves appeared and built a nest, and they would bill and coo the livelong day, secure from molestation, for of course everybody knew that they were the souls of the unfortunate lovers, whom the gods had thus mercifully transformed and reunited in eternal youth and happiness.

The original design was made in England by Thomas Minton in the Caughley Factory, but it was doubtless suggested by porcelains from Canton and Nankin.

Closet and Altar

FRIENDSHIP WITH CHRIST

Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father and ye in me, and I in you.

True religion is a close personal friendship with the Lord Jesus.—*A. Murray.*

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—*Henry Drummond.*

Jesus Christ never lets any man really go after him and be disappointed with the result. He keeps his grace for daily revelation according to the daily need. He giveth more grace—he giveth grace upon grace. He will not tempt you with a bribe, but he will feed you with an eternal satisfaction.—*Joseph Parker.*

We know not a millionth part of what Christ is to us, but perhaps we even less know what we are to him.—*Christina Rossetti.*

No distant Lord have I,
Loving afar to be;
Made flesh for me, he cannot rest
Until he rests in me.

Brother in joy and pain,
Bone of my bone was he,
Now—intimacy closer still,
He dwells himself in me.

I need not journey far
This dearest Friend to see,
Companionship is always mine,
He makes his home with me.

—*Maltbie D. Babcock.*

As we follow our Lord's example, so, too, there must be present to us, if we are abiding in him, the one aim that runs through all his following—the one desire to please him, to please him with all our strength.—*Frederick Temple.*

It cannot be that I was made so that my thirst should run to the river, and my curiosity to the book, and my friendship to my friend, and yet that my soul should hold back and hesitate when it is offered the chance to go to God.—*Phillips Brooks.*

Separation never comes from his side. He is always ready for communion with a prepared heart.—*J. Hudson Taylor.*

We have trusted in Thee, O Lord, and Thou hast been ever with us, our Deliverer, our Helper and our Friend. Thou hast called us out of the depths of sin and set our feet upon the heights of hope. In all our life's experience we would never turn away from Thee, or miss the joy and strength of Thy presence. What are we, that Thou art mindful of us! Yet Thou hast condescended to those who are of low estate, and brought us into life and joy and made us sons of God. Blessed be Thou forevermore, O Joy and Glory of our life; who hast redeemed and art transforming us into Thy likeness! Choose Thou our way, our gifts and trials, our work and joy. And open to our hearts still more of Thy great love that we may ever live to Thee. Amen.

For the Children

When Herring Begin to Run

BY FRANCES J. DELANO

"February's a short month; then come herrin'."

Marcia had heard her father say those words over and over again since February began. The poor man was ill, and the winter had been a long, hard one. The family had not been comfortably warm all of the time, and of late there had been a nauseating sameness to the food—one couldn't concoct a great variety of dishes out of just potatoes and meal and milk, especially when one had to be economical with the milk. Under the circumstances it isn't strange that Marcia was glad every time she heard her father say, "February's a short month; then come herrin'." She got to humming it over to herself as she helped with the work in the morning and went back and forth to school.

As far as she was concerned she didn't mind eating potatoes and hasty pudding and Johnny-cake three times a day and seven days in the week. Her appetite was excellent, and as for feeling the cold, the thermometer might drop down below zero or climb up to seventy—it was all the same to Marcia. But it was different with the rest of the family—her poor, sick father and anxious mother, and her little sisters and brothers. They were all thin and hollow-eyed, shivering with the cold and longing for something different to eat. Marcia was as plump as a partridge and as happy as a lark. Every feature on her face had an upward curve—mouth, nose and even her jolly blue eyes.

Old Miss Pease, who lived across the street and kept run of everybody in the neighborhood, declared that "what that girl couldn't think of to make folks comfortable wasn't worth considerin'." One day she borrowed an old horse and carryall of an old man with whom she had made friends and took the whole family out riding in the country. Miss Pease saw them when they came back, loaded down with all sorts of sweet woodsy things and as happy as kittens.

Another time, when Marcia's mother and father were gone away, Marcia planned a surprise party for them—had the table all set out in the back yard when they came home. Miss Pease could see everything they had for supper—hot biscuit Marcia had made herself, and cream cakes she had bought with money she earned picking berries. Miss Pease declared it was a "sight for sore eyes to see the family sitting round that table."

Well, Marcia was always planning some sort of a good time, picnics and drives, and May baskets, and Christmas trees. But this last winter things had been quite different. Her father's illness had made a great change.

One day, early in March, Marcia was coming home from school at a leisurely pace when all at once she stopped short and stared straight before her at nothing at all. "February's a short month," she said the words quickly, "and—then—come—herrin'." The last words were repeated slowly. "I wonder if father was thinking about herrin'," she said to herself. "I guess he was," she exclaimed aloud, "and thought he'd go catch some same as he has every March—and he can't cause he's sick. O my!" Marcia caught her breath. "I never thought of herrin'—I was just thinking of February being a short month, and then it would be spring. Wouldn't herrin' taste good to father! and mother too! Last year he said he'd rather have herrin' and bread and butter for his supper than all the roast turkey going, and now he can't go catch any." Marcia stood still a moment and gazed at the little green house where she lived. Then she turned and hurried away as fast as she could for the corner store.

Mr. Higgins was standing in the doorway. "Have herrin' come?" she asked, eagerly. But it was an unnecessary question; there were a half-dozen strings of them hanging outside the door. "How much are they?" she demanded.

Mr. Higgins looked down at her. "They've just begun to run," he said, shortly. "They're high—seventy-five cents a dozen—be cheaper in a day or so.

Marcia turned away. No use to think of herring for supper at that price. She hadn't money enough to buy one, let alone enough for supper. She walked home very slowly. By the time she reached the back door she had an inspiration. She remembered last year seeing boys come from the Herring Weir with strings of herring tied to their wheels. How did they get them? Marcia's eyes began to dance—"If Izzie Cox'll lend me her old weel I'll go see," she said to herself.

"Mother," she called, as she hunted in a closet for a basket, "I'm going somewhere, don't please have supper 'till I get back. Guess I'll get home by half past five. Good-by"—and she was gone.

Izzie Cox's old wheel was at her disposal, and she was soon spinning along over the highway at a rapid rate.

Marcia was dismayed when she reached the Weir to see a crowd of men and boys gathered there. Some were on the landing, just above where the dam used to be, catching the herring with their hands as they rushed in great numbers down stream, and some stood in groups on the banks watching the fun.

Marcia dismounted on the bridge just below the landing, and stood looking down upon the scene. There wasn't a girl there, not one. If she had been younger and a little smaller she wouldn't have hesitated, but she was twelve and very large for her age. How she'd look on the platform with all those boys. She knew some of them by sight, but they were rough boys, most of them, and Marcia had never spoken to them. What should she do? If she waited until they went away it would be too late for supper, and probably too dark to see the herring. O, what beauties they were; and what a lot of them; and how glad her father'd be to have them, a whole basket full! She could catch them just as well as the boys, she knew. She couldn't help it if she was a girl.

Marcia forgot everything else but the look in her father's eyes when he should smell and taste those herring. She was down on the platform with the men and the boys before she quite realized what she was doing. The boys eyed her curiously at first, and then they began to wink at each other. Like the average among the rough element they were critical in regard to women, and they did not hesitate to ridicule anything that seemed to them bold and unwomanly.

"Look out there, Jimmie," shouted a big boy, "don't run up agin the gurl."

"They'll bite ye, Sis," bawled a red-haired youngster, "ye better run home."

"I say," exclaimed a third, "fishin's second nater to gurls, don't it?"

There was a loud laugh at this remark, and Marcia's cheeks flushed, but she kept on catching herring as fast as she could.

When the boys saw she was not going to be frightened away, they became bolder and more personal in their remarks. Finally one of them pushed another towards Marcia and he almost fell over her. The girl threw out one hand to steady herself, and then she turned round and faced the boys. No one at home would ever have guessed that those fiery cheeks and blazing eyes belonged to Marcia's jolly little round face. She was so angry she stamped her foot twice before she could say a word.

"You ought to be ashamed," she cried, and down went her foot again on the rickety platform. "A great crowd of boys picking on just one girl. You're just cowards every one of you. If my father was well, I wouldn't be here, but he's sick and he wants some herrin' and I'm going to get 'em for him—even if you push me into the river." Marcia's blazing eyes swept the crowd.

If she had turned right round then and there and gone to catching herring again the boys would not have minded so much, but there she stood and held them with her eyes, until they didn't know which way to look. One boy started to express his astonishment by a long, low whistle, but the silence was altogether too still for him. Another wanted to shout, "Hurrah for the gurl," but he didn't feel sure the other boys would join in. So they all stood and waited awkwardly, with the crowd on the banks watching, until Marcia got ready to turn her back and go on with her fishing.

When her basket was full she left the platform without glancing to right or left, and went up on the bridge for her wheel. As she was about to mount it one of the men who had been watching the boys from the opposite bank shouted, "Boys, three cheers for the girl who's got spunk enough to stand her ground. Now! once! twice! hurrah!"

It was a rousing cheer, and every boy on the platform took off his cap and swung it over his head shouting, "hurrah," with all his might. The crowds on the banks joining in.

Marcia turned her bright face towards them for a moment and then away she went, spinning down the bank, the click of the old wheel keeping time as she said over and over again,—"Father shall have herrin' for supper,"—"Father shall have herrin' for supper."

The Conversation Corner

OLD FRIENDS

Was the label on the back of the large photograph from which our cut this week was copied. It came as a unique and gratifying Christmas present from a young captain in northern fisheries, whom I met twenty years ago (when he was a boy), on a vacation visit to his northland home. These Eskimo or wolf dogs are "old friends" indeed to all who have ever lived on the coast of Labrador, for although they retain too much of the wolfish propensities to be called friendly in their disposition, they are invaluable as a substitute for horses, which are, of course, unknown in that rugged, rocky, roadless region. This quartet is doubtless about half of the team belonging to the ancient Hudson Bay Company station at Cartwright, on the northwest coast of Labrador, say a hundred miles beyond Battle Harbor Island, which we associate with its missionary hospital, and with Gabriel-Pomiuk, Tommy, and the present inmate of our Corner Cot, the little, footless Kirkina.

THE DOG TEAM

Eight of them, hitched up in seal-skin traces to the Arctic kom-a-tik (sledge), make a team fit for a prince, traveling over the ice or on top of the snow when it is hard-drifted and will "bear," say about this time of the winter. But when the snow is deep and soft—that is another story! People who cannot afford eight dogs get along with six, and possibly with four, if it is "hard going"—hard in the sense just mentioned. The team is driven, not by reins, but by shouted words—*ouk, ouk, ouk, rah-rah, rah-rah, hite, hite, hite—and* by a long seal-skin whip. How our Pomiuk must have enjoyed cracking it, when he was a young and vigorous boy at Nachvak! The Eskimo dogs are "no good" for hunting, "no good" for pets, and in summer are nuisances, wandering about in herds seeking what they may devour, and making night hideous with their fearful howling—but the summer is short!

OUR MISSION WORK IN THE NORTH

These wolf-dogs naturally introduce the latest news from our good friend, Dr. Grenfell, the Deep Sea missionary among these northern fishermen. The news is not from our Memorial Cot "on the Labrador," from which we shall not hear until summer—unless indeed the one dog-team mail of winter, slowly dragging along the Belle Isle and St. Lawrence shore, brings us something via Quebec. A letter from our "master mariner" is dated Dec. 19 in a fisherman's cottage on the northern extremity of Newfoundland, where he is wintering among the unprivileged settlers.

. . . We had two delightful little services here yesterday. Our schoolhouse is high on the hill, which the little congregation climbed through the deep snow, panting and slipping. The evening service was specially enjoyable. Only one poor kerosene lamp—bare, unpainted boards for seats—and the ill-clad but cleanly and devout poor folk. Indeed, it was a poor affair compared with your great Boston churches—but *He* made it a house of God and the very gate of heaven. There was no social rank, no gorgeous architecture, no fur cloaks nor feathered hats, but humble, earnest hearts were His abode, and brought Him again among His humble fisher folk. Would you not have liked to step right in and join the simple prayers and fervid "Amens" that brought God's answers of peace to the soul?

I have just left the new co-operative lumber mill. It is a gleam of hope, and will greatly increase, God willing, the wage-earning capacity of our folk. There is a snug little house in the woods for my two young English friends, Herbert Geary and Ed Gardner, and my two engineers. The mill-house is up on the point—a solid building, kneed and bolted like a ship. Such a time we have had—our faith sorely tried as week after week went by and no co-operative schooner with food for all the two hundred mouths arrived, but she came in the nick of time. We cut and carved a passage through the ice, and towed her amidst a mighty ovation to her moorings near the mill, where she will be repaired, giving a winter's work to five families.

But I had to refit the *Strathcona*, reset her sails and risk a rush with her to carry the freight to the northern store, when our belated schooner at length arrived. We had to cut our way back through the ice. We hope to start a schooner-building yard in connection with our mill. I have been cutting trees down lately, leading gangs into the woods, and enjoying it greatly. W. T. G.

In addition to the above, I have just had a notable visit from a gentleman who has lived in Labrador for over fifty years and knows all about it. He speaks most warmly of the grand work done by the London surgeon in all that region. He told me two very interesting things.

A TELEGRAPH TO LABRADOR

One was about a telegraph made along the St. Lawrence and Belle Isle shore, extending to the northern end of the Straits, a few miles only from Battle Harbor hospital. It was built by government in the interest of the ocean steamships, which are often wrecked there, but how in the short summer, when only the poles could be set up, the work could have ever been accomplished all along that ragged, rugged, pathless, almost untraversable coast, I cannot understand. Canadian ponies were landed to haul the poles, and they climbed through the gulches and up the cliffs in an astonishing way. The ponies were taken away, but the poles, when placed near a settler's cabin, are used for "making on" the dog teams, instead of hitching posts! This gentleman had just been in Washington, and while there sent a message from the Capitol and received a reply it was a mild winter and so many seals had been caught in the "fall fishery."

INCIDENT ABOUT MARCONI

The other thing was about the wireless telegraph discovery at St. John's (his winter home), the progress of which he carefully watched. One day while walking out, leading a little child, he met Marconi returning from the day's experimenting on Signal Hill. The scientist stopped and spoke pleasantly to the little girl, which the gentleman reported at home as proving that there could have been no success that day. And yet that was the very time he had heard those famous clicks across the ocean from Cornwall which began a new era in telegraphy. And the little girl was the daughter of my young man who sent me this wolf dog picture!

FOR THE CORNER COT

I ought to own various gifts—pennies and dimes, as well as dollars—towards the Pomiuk Cot, and new feet for the little girl now in it.

. . . Our S. S. sends —— for the Corner Cot. The children's hearts are deeply moved when they hear of the poor little children who have occupied it.

Montpelier, Vt. F.

. . . The inclosed is from the boys and girls of my church for the little girl who is in the Labrador Hospital waiting for feet to grow. We shall be glad to get through the Corner further news from her.

Mt. Vernon, O. D.

. . . A little offering for Kirkina's feet, or for the Corner Cot which Gabriel and Tommy have blessed.

Maine. G.

There! the Old Folks are left out—but I know they are interested in all this. [I left out the other gifts!—D. F.]

Mrs Martin

Intoxication versus Inspiration*

XII. A Temperance Lesson

By Prof. E. I. Bosworth

1. *The two groups.* This paragraph from the great missionary's famous letter to the Asian churches presents two strongly contrasting groups, the group in the darkness and the group in the light [Eph. 5: 7–14]. Those in the darkness are doing things that they do not wish to have known. They are slinking away from the Lord of honesty, and love to do shameful things in dark retreats. The group in the light is made up of those who in intimate association with Jesus [v. 8] have begun the life of honesty and love. They have frankly admitted, and decisively abandoned, their wrongdoing, and hold themselves ready to forgive sins with a divine graciousness [4: 31–5: 2].

2. *The duty of the group in the light to the group in the dark* is to expose their evil deeds with a view to their reformation [vs. 11–14]. They occupy the attitude of permanent protest. They are never in weariness of spirit to say: "The evil has come to stay; we may as well adjust ourselves to it." Their own personal experience of their Lord's reforming power and the vision of the age to come that he has given have fully convinced them that the evils of human society are temporary and incidental. One sometimes wonders what would be the result if a Christian business man were upon such terms with the saloon keeper next door that he could occasionally talk over with his neighbor in terms of friendly expostulation the evils of the liquor business. It is fellowship with his deeds [v. 11], not with him, that is forbidden by Paul. Jesus certainly went among the outcast classes of his day with a certain frank, friendly fearlessness that secured here and there an exceedingly encouraging response.

The group in the light are to have unfailing confidence in what Dr. Bruce called the "salvability" of those in the dark group. It is perfectly possible, in the language of what seems to have been an early Christian hymn [v. 14], even for one sleeping in the stupor of spiritual death to be aroused and feel the light of Christ shining in transforming beauty upon him. The dirty tramp, guzzling his can of beer by a fire of old railroad ties this wild March day, has it in him to become a radiant archangel of the living God. The wonderful thing about a man is his power *to become*. The experience of every modern city mission proves this, as it was proved of old in the one conducted by Paul in that ancient moral cesspool, the city of Corinth. He sometimes met with a group of Corinthian believers to eat the Lord's Supper, and after enumerating certain classes of the vicious, whose very names are an offense to modern ears, could say with hushed voice, "Such were some of you" [1 Cor. 6: 9–11]. Drunkards are in the list. In our justifiable eagerness to oppose the saloon there is danger in these latter days that the personal salvation of the drunkard and the liquor dealer shall cease to be kept vividly in mind as an object of unceasing effort. We are in danger of forgetting that every success along the line of legal restriction is significant from the Christian standpoint largely because it facilitates the exercise of influences that make for the personal moral renovation of the individuals in the dark group. These individuals have within them a capacity for becoming light [v. 13], and, like Jerry McAuley, may be of service in making savingly manifest the deeds of others in the dark group from which they have themselves emerged.

Paul makes it evident that the duty of reproof which he urges is not performed merely or chiefly by word of mouth, but by careful life [v. 15]. Simply living in the light exerts the mightiest manifesting influence that the life in the dark can experience.

Paul uses striking language to describe the eagerness with which the Christian ought to use every opportunity to enlighten his neighbor in the darkness, either by silent life or spoken word. He must "buy up the opportunity" [v. 16, R. V., margin; cf. Col. 4: 5]. He is an investor in the spiritual market, keenly alert for opportunities to invest himself in the life of another. "Such chances are few and hazardous; the days are evil," said Paul, as he looked at the prison walls that shut him away from the multitudes to whom he was so eager to preach [v. 16; cf. 6: 18–20].

3. *The duty of those in the light to themselves.* Some in this group, whose members had been transformed into light by light, were in danger of relapsing into darkness. This was particularly true of those who had been drunkards [v. 18]. Paul's policy in dealing with these was the psychologically justifiable one of not merely forbidding, but suggesting something better. He recognized the natural instinct for social exhilaration present in every healthy nature, and particularly in these responsive Oriental natures, as Professor Findlay (Expositors' Commentary) has so truly pointed out. He took account of the desire for the good fellowship of the wine cup and social, though often bacchanalian, song. He saw the uselessness and undesirability of simply repressing this instinct and sought to secure for it wholesome expression. He urged them to feel the holy joy of God's stimulating presence [v. 18; cf. Acts 2: 13], and to cultivate the good cheer of social Christian fellowship by the use of music [v. 19]. They were above all so to develop the appreciative habit as to be always cheerful, in view of God's unabating blessings [v. 20].

The wisdom of this principle is being recognized by modern students of the temperance question. Whatever appeal certain features of the saloon may make to legitimate instincts must be made by other agencies that do not involve the physical and moral ruin characteristic of the saloon.

4. *The group in the light must be united* [v. 21]. The central thought of this whole letter is the unity of all believers by virtue of their relation to a common Lord. Their power to keep themselves and to enlighten the dark group is due to their loving understanding of each other and their mutual forbearance.

The application of this truth to the modern temperance situation requires all who are opposed to the excessive use of intoxicants or to the "American saloon" as an institution to stop calling each other names and to recognize each other's sincerity of purpose, no matter how much they may disagree as to methods.

* The Sunday School Lesson for March 23. Text, Eph. 5: 11-21.

False Colors.

Many *Soapless* Powders masquerading as *Soap Powders.* Either they possess little cleansing power, or are merely chemicals. PEARLINE is a true soap powder,—built on soap with other things added, that double its effectiveness. PEARLINE is improved soap,—soap with more working power, more economy. 633

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In and Around Chicago

A Religious Census

Feb. 15 a religious census of all the families in Elgin was taken under the direction of Mr. A. H. Cross of Buffalo, N. Y., an expert. Though the movement was suggested by Dr. Chalmers of the Congregational church, all the pastors in the city, Roman Catholic included, united heartily in it and furnished visitors. The city was divided according to its wards into seven districts. There were 210 visitors. Each visitor had carefully prepared questions printed on a card, blanks to fill out, and had previously received exact instructions as to procedure. The visitors started out promptly at one o'clock Saturday afternoon. The work was over in less than four hours. Only 34 persons refused information and only 277 were absent from home. All but 300 had denominational preferences. Representatives of 34 denominations were found, and a large number belonging to the leading denominations who were entirely unknown to their pastors. It is the universal feeling that great good will result from this house to house canvass. The canvass shows that there are in Elgin 16,320 Protestants, 2,704 Catholics, 2,700 who belong to no denomination but have preferences, and 8 agnostics—a total of 21,732. The showing is encouraging. It indicates a churchgoing population. Methodists lead, with 940 families; Baptists have 684 families, Roman Catholics 676, Congregationalists 651, Lutherans 383, Episcopalians 200, German Evangelicals 200, Swedish Lutherans 178, Universalists 174, Presbyterians 101, with other denominations represented by fewer families, four of them having but one family each. Last year there were 413 additions to the First Congregational Church, the previous year 301, making the membership of the church 1,246, the largest of our denomination outside Brooklyn. There seems to be no let-up in the activities of this church, and no weariness on the part either of the pastor or people in pressing the gifts of the gospel on the community.

The School of Music

The course for the second term will be in the adaptation and interpretation of religious music. Studies will be based on actual programs of church services, and will include the analysis and rendition of voluntaries, anthems, quartets, trios, duets, solos, as well as the use of hymns, chants and responses. Choruses and other music requiring careful preparatory study will be given out in advance. Attention will be directed to words as well as to music, and every effort made to give the best interpretation to the various forms of church music in their natural setting in the services of which they are a part. The course includes a study of about twenty specially prepared programs with such supplemental pieces as occasions may introduce. The course is a part of the larger work of the seminary and is under the charge of Prof. W. B. Chamberlain, whose enthusiasm in his department is only excelled by his skill and patience as a teacher. He is assisted by Professor Spry as accompanist. In connection with this course in music Professor Lutkin will lecture on Modern Church Compositions. It is hardly necessary to add that this effort on the part of the seminary to enlarge its influence has met with hearty and enthusiastic response on the part of its constituency.

Death of Mrs. George H. Bird

Mrs. Bird of South Chicago passed away March 3 of apoplexy. She had not been in vigorous health during the winter, but had kept about her work as usual. Probably no woman in the West had been more useful than she. Certainly no one could have been taken out of the 75,000 people of South Chicago who will be more missed or more truly mourned. She had given herself to the work of the church of which her husband was pastor and to the community without reserve. For more than fifteen years she has been the counselor of the poor and the distressed in the community, and has been continually planning ways for its improvement. Carefully trained in the Abbott Academy at Andover, Mass., where she also served an apprenticeship as a teacher, with a wide experience gained through extensive travel in Europe and the East, with rare gifts as a manager and organizer of almost any kind of work and also as a speaker, she more than doubled the efficiency of her husband in his parish. When necessary she could take the pulpit, superintend a Sunday school, conduct a prayer meeting, or do anything else which her husband could not do for lack of time or strength. Keenly alive to the advantages and pleasures which come from that refined social life for which she was

fitted by taste and training, she resolutely gave herself entirely to her husband's people and found her social life in their homes and in ministering to their needs. Funeral services were held in the church Friday afternoon, and the large number in attendance and the sorrow expressed indicated the hold she had upon the population of this great manufacturing center.

A Successor for Dr. Noble

The Union Park Church has at last found a man whom it is willing to take as its pastor. Wednesday evening the church decided to extend a call to Rev. W. T. McElveen, pastor of the Shawmut Church, Boston. The field is one of rare promise. The house of worship and its equipments are fine. The location, in spite of changes in the population, is still one of the best in the city, which is the same as saying, in the Northwest. The church has made for itself a great history. Dr. Noble's pastorate of more than twenty-two years is one of the most remarkable in the history of the denomination. At his retirement the church was in admirable condition. There were no debts on the building, no deficiencies in current expenses. At the close of the current year there was a small balance in the treasury. For a man who believes it to be his mission to preach the gospel, who knows how to meet men in their homes and on the street, and who has in addition unlimited physical strength no pulpit could be more attractive. Dr. McElveen would not only be welcomed by the Union Park people, but by the seminary, which stands by the side of the church, and by the Chicago brethren. But he would be welcomed to the hardest kind of work.

Another Congregational Church

A council met at Chicago Lawn March 2 to consider the wisdom of recognizing the church there as Congregational and welcoming it into Congregational fellowship. Organized two or three years ago as a union church, its growth has been encouraging; but the brethren felt themselves isolated, and came unanimously to the conclusion that it would be better for them to affiliate with the Congregational denomination. Seventy-five members of the church were present, nineteen having been added that day on confession of faith. Still others are to come. At the public services in the evening Prof. H. M. Scott of the seminary preached the sermon. The church has been self-supporting and will only need aid in securing a house of worship. The favorable outlook is due in good part to the wise leadership of Dr. J. B. Rice, a Methodist minister now studying at the University of Chicago, who will continue to act as pastor. There are about 3,500 people in Chicago Lawn, a settlement within the city limits which is practically a suburb.

The Cigarette Habit

So serious has this habit become in Evanston that Prof. H. W. Fisk of the Preparatory School of the Northwestern University has given his three hundred boys their choice, either to give up smoking or leave the school. He has studied the habit carefully, and finds that it is not only injurious to health, but almost fatal to good scholarship. Very few smokers are able to keep their places by the side of those who are free from the habit. Quite a large per cent. of the number lose the power to study altogether. If his pupils will leave off the habit he will assist them in every way possible. If they refuse to do so they must return home. Thus far no one has left the school. Professor Fisk is very tactful and popular, and will be able to do what it might be impossible for others to do.

A University Technical School

While the announcement has not yet been officially made, it is understood that the Armour Institute, with all its equipment and its endowment, is to be joined to the University of Chicago as its technical school. It will not lose its individuality. It will still be known as the Armour School of Technology, and Dr. Gunsaulus will continue to be its head. Buildings will be erected for it on the campus and the present buildings, which are now overcrowded, will be used for the Scientific Academy, or the preparatory school of the institute. President Harper expects that when the transfer is made the property and its endowment will be worth not less than $5,000,000. The Armours will not lose their interest in the school. The change is made in order to secure greater efficiency in work and to make the school a permanent memorial of its generous and large-minded founder.

Chicago, March 8. FRANKLIN.

Dean Sanders in Nebraska

Upon invitation of Superintendent Bross, Prof. F. K. Sanders, dean of Yale Divinity School, spent three days in Nebraska speaking to responsive audiences in the interest of Biblical study and religious progress. He spent one day at Doane College, Crete, and addressed the students upon Modern Methods in Bible Study. President Perry, being a Yale man, had awakened interest among the students in the Yale spirit and traditions, and Professor Sanders was welcomed with a Yale song and yell. In the evening he spoke at the church before the Congregational Club on Archæological Research in the Orient. On the following Sunday he had a wide hearing in Lincoln, speaking at First and Plymouth Churches and before the university Y. M. C. A. He made many friends for himself and his work in Nebraska. H.

The Literature of the Day

Ulysses*

This is the strongest work its author has yet given us, and will take a high place among the great dramas written in English. Its theme, drawn from the most modern in feeling and therefore the most universal of the epics of the ancient world, must have proved overwhelming to an author of less power and skill. Of Stephen Phillips and this play it is pleasant to say that he is greatest in the greatest opportunities, rising easily and powerfully to meet each climax of human feeling as it presents itself.

Mr. Phillip's strength and skill are shown in his masterful selection from the bewildering variety of scenes and incidents of the epic. He is never led astray from the dramatic unity which he has determined upon. He knows the stage as an actor knows it, and here, if anywhere, his swift movement and suppression of detail, useful in the theater, leaves the reader cold. And the weakest element of the play, however effective for the stage, from the same view-point of the reader, is the supernatural machinery.

In the crises of action he holds us spellbound by harmonies of verse and insight into thought and passion. In Calypso love and jealousy, the awed and reluctant obedience of a god to fate, the pangs of renunciation, the dignity of sorrow are wonderfully blended and brilliantly contrasted with the reawakened home longing of Ulysses. Penelope is not less subtly and powerfully drawn. And if it is Ulysses the home lover rather than the warrior and wanderer who is portrayed, that is simply one of the self-chosen limitations of the dramatist.

The prelude is in the council of the gods upon Olympus, and is written in rhyming couplets. But the body of the play introduces us to the nobler and deeper harmonies of blank verse, in the use of which Mr. Phillips often comes not far behind the great masters of that strangely varied music. Calypso tempts with the promise of immortality, and Ulysses answers her in praise of death—a favorite theme with the author:

> I would not take life but on terms of death,
> That sting in the wine of being, salt of its feast,
> To me what rapture in the ocean path
> Save in the white leap and the dance of doom?
> O death, thou hast a beckon to the brave,
> Thou last sea of the navigator, last
> Plunge of the diver, and last hunter's leap.

To one who knows the Odyssey it will be a pleasure to follow the rapid action of this drama, with its interpretation and variation of familiar scenes. To others we advise that they make the play an introduction to the great world of the epic. The two illustrate in a most interesting and profitable way the difference between epic and dramatic aims and methods. And if the companionship seems unfair to the more modern work it must be remembered that the Odyssey comes to the English reader through the medium of a translation, while in the drama a true and great poet speaks to him in his mother-tongue, and brings unconscious warmth of modern thought and feeling into the lives of the characters in the ancient tale.

* Ulysses, by Stephen Phillips. pp. 178. Macmillan Co. $1.25.

Is Belief in Miracles Essential

This is a timely book.* Its chapters have been published as editorials in the *British Weekly*, and bear the impress of the author's extensive reading of current literature. Evidently the works of Tolstoy and Zola and Mrs. Humphry Ward, as well as the older ones of Bauer, Strauss and Renan, the articles of Cheyne, Bruce and Shmeidel in the Encyclopedia Biblica and the latest books of George Adam Smith and Moffatt were passing under his eye as he composed this volume.

Dr. Nicoll takes his stand on the position that belief in miracles is essential to Christian character. One who does not believe in the unique begetting of Jesus of Nazareth by the Holy Ghost through a virgin and the resurrection of the body of Jesus from the tomb at Jerusalem is not a Christian. One who confesses himself a sinner, accepts the forgiveness of sins, believes in the moral teachings of Jesus Christ and attempts to serve men in his spirit may have a religion, but he is not a Christian unless he believes these two things to be true.

It is interesting to follow Dr. Nicoll's thought on the risen life of Christ and of Christians and note how it is bound to the human body of Jesus. "The one resurrection which the New Testament knows, the one resurrection that allows to language any meaning, is the resurrection of the body." "The spirit does not die and therefore cannot rise." Yet "He—the Sword of the Spirit—was quiet in the holy grave." Dr. Nicoll holds that the body of Jesus, the same body which was buried, purified and transformed, which arose from the grave and ascended into the heavens, still exists, and apparently, though he does not so state, that Jesus will return to earth with that body at some particular time and place. Paul saw the Lord Jesus in his resurrection body, and Paul's whole life was revolutionized by the sight.

But at this point Dr. Nicoll passes from the physical to the moral miracle, and regards them as one and the same in evidential value. Every conversion, he affirms, is a miracle, as Paul's was. Those who do not believe in the corporeal resurrection of Jesus do not believe in conversion. He would prove the Biblical miracles by the Christian's experience of the presence of Christ. That experience is a moral miracle, and, that being admitted, we must accept the historical records of miracles, for a moral miracle is as great as any physical miracle can be.

Incidentally Dr. Nicoll discusses modern criticism of the New Testament, and holds that it is doubtful if the problem of the composition of the New Testament can ever be solved, while it is certain that it has not yet been solved. But he makes Christianity hinge on the miracles, and belief in the miracles necessary to personal experience of Christ.

We have thus stated Dr. Nicoll's argument without attempting to discuss it. The limits of a review do not allow of the discussion of so great a subject. But his book is by no means the final word on this, the crucial theme of Christian apologetics of the present day. Dr. Nicoll regards a miracle as an event in the natural world which could not have occurred without the special intervention of divine power. Certainly many eminent Christians do not hold that such events must be authenticated in order to demonstrate the reality of Christianity, nor do they describe in such language the personal experience of the indwelling Christ. Dr. Fairbairn has said: "I utterly deny that God's action can be correctly described as miraculous; it is natural. . . . To identify God with the supernatural is to undeify him." Dr. George Adam Smith notes the absence in the teachings of the prophets of all appeal to miracle, and says that the explanation of it is that they will have their message "prove itself divine on the credit of the high religion and morality which are its subsistence, and be vindicated by the historical events which it brings to pass." Without denying miracles, many Christians today find the sufficient evidence that the words of Christ are the Father's words in the truth they express and the fruit they bring forth. Before the question of miracles can be fully discussed it will be necessary that the meaning of miracle shall be clearly defined.

* The Church's One Foundation, by W. Robertson Nicoll. pp. 227. A. C. Armstrong & Son. $1.25.

The New Books

RELIGIOUS

Moses and the Prophets, by Milton S. Terry, D. D., LL. D. pp. 198. Eaton & Mains. $1.00.

A brief, popular, comprehensive statement of the accepted conclusions of the higher criticism of the Old Testament Scriptures, and of the reasons which support these conclusions. These reasons, Professor Terry says, "are simple and intelligible, and it seems not only right but expedient that all intelligent students of the Scriptures should be made familiar with them." The citation in the preface of the opinions of Methodist bishops, in general favoring reverent study of the processes of the development of the literature of the Bible, the symposium in an appendix, presenting the views of leading Methodist educators that Christ's quotations from Old Testament books do not commit him to an authoritative judgment on questions of their authorship, the preparation of this volume by an eminent teacher in a Methodist theological seminary, and its publication by the Methodist Book Concern, appear to give to the main conclusions of the higher criticism a fair degree of indorsement by that denomination.

The Soul in the Unseen World, by Rev. R. E. Hutton. pp. 412. E. P. Dutton & Co. $2.00 net.

The author seeks to define and defend the Anglican doctrine of the intermediate state. "Holy Scripture interpreted by the primitive church" is his final authority. After a sketch of the testimony of pagan philosophy and Hebrew tradition, the teaching of the primitive and patristic church is set forth with the later developments in mediæval, Greek and Roman theology. Prayers for the dead, the invocation of saints, the purification of souls after death and progress in the blessed life are all treated historically. While convinced that the Protestant denial of any state of purification hereafter has worked injury, and agreeing with Canon Farrar and Dean Plump-

tre that "we are able to believe that 'there is a purgatory,'" the "Romish doctrine concerning purgatory" is rejected and its abuses clearly shown. The presentation of the theory of progressive sanctification is attractive. The author's plan keeps him in the region of the patristic literature. To open his book is to step aside from modern life and enter the quiet of the cloister, with its echoes of ancient controversies. His definition of the soul is from Tertullian, and modern psychology and criticism have little influence on his thought. But his book is an interesting study of the history of questions of perennial interest.

The Life and Work of the Redeemer. pp. 340. E. P. Dutton & Co. $2.00 net.
Twelve essays by as many eminent English and American clergymen. Among them are the familiar names of Marcus Dods, H. C. Moule, Lyman Abbott, F. B. Meyer, Boyd Carpenter, A. M. Fairbairn, James Stalker, Alexander MacLaren. The topics do not suggest unity in aim or completeness of treatment of the life and work of Christ. The title is a misnomer. Here are studies of Christ as a missionary, as teacher, consoler and wonder-worker; of his birth and infancy, his baptism and temptation, his atoning work, his betrayal, crucifixion and resurrection. They are valuable as a collection of magazine articles by men of mature thought and Christian experience who have studied profoundly the person and work of Christ. But the volume cannot take a place either with lives of Christ or with theological discussion of his work as Redeemer.

ART

Giotto, by F. Mason Perkins. pp. 148. Macmillan Co. $1.75.
A masterpiece of scientific criticism, and all the more interesting and valuable because of Giotto's position as innovator and the founder of modern painting. Most of his work is still in place and can be studied at first-hand only in Assisi, Padua, Florence and Rome. Paris has one picture, England one of doubtful authenticity, Boston one. Such a study as this, therefore, with its numerous illustrations, sympathetic appreciation and discriminating study of sources is of high value. The author belongs to a little group of American students of art which is doing admirable art-critical work.

Stories of the Tuscan Artists, by Albinia Wherry. pp. 146. E. P. Dutton & Co. $4.00 net.
An essay toward the popularization of Italian art in one of its most interesting periods and fields. The illustrations are numerous and well chosen. The author's method is to mingle biography and interpretation, with large use of the material of legendary story which served the artists as foundation or suggestion for their work. The scope of the book takes in the Tuscan sculptors as well as painters, and the introductory chapters put the reader into the right place for study and appreciation.

Rembrandt van Rijn, by Malcolm Bell. pp. 164. Macmillan Co. $1.75.
In this number of Bell's Great Masters in Painting and Sculpture Mr. Malcolm Bell has compressed his well-known larger work on Rembrandt into a size to correspond with the other numbers of the series. Everything essential, except for detailed study of the paintings and etchings, is here, and the narrative, if anything, gains by compression. The book brings Rembrandt out of the dim light of legend and presents him to us as a man, in the surroundings of a career of strange triumphs and reverses. Rembrandt's art lends itself well to the beautiful and numerous photographs of the book.

Watteau, by Edgcumbe Staley, B. A. pp. 72. Macmillan Co. 50 cents.
One of Bell's Miniature Series of painters, which now extends to six numbers. Watteau was a man of genius and has given his name to a school and a style. He usually painted scenes of outdoor gayety in the France of Louis XV., which he knew. Mr. Staley first tells of his life, with its triumphs and its restlessness, then of his art, and lastly of his scholars and imitators. His paintings do not lend themselves well to reproduction, but are interestingly shown in the illustrations of the book.

FOR YOUNG FOLKS

Tales of the Spanish Main, by Mowbray Morris. pp. 357. Macmillan Co. $2.00.
The story of the discovery of America and the exploits of Drake and the other English adventurers in the Caribbean Sea and on the track of the Spanish treasure ships, with a chapter on the buccaneers. Well told and with good illustrations and a map. A capital book for boys.

Rook's Nest, by Izola L. Forrester. pp. 328. George W. Jacobs & Co. $1.00 net.
The history of a jolly big family of children, who were left to care for themselves on an Illinois farm. Conveniently for them, a rich uncle and a legacy appear before the book closes, but their trials and adventures make entertaining reading.

Tales of Passed Times, by Charles Perrault, illus. by Charles Robinson. pp. 192. Macmillan Co. 50 cents.
These are the nursery tales which have passed into common speech, so that to be ignorant of them is to be ill equipped for reading and hearing. To eight tales of Perrault the editor has added Beauty and the Beast and two stories of a more sophisticated sort by Madame d' Aulnoy. The dainty setting of the book and the beauty of its illustrations deserve high praise. It is one of the Temple Classics for Young Folks.

The Goosenbury Pilgrims, by Ellen Rolfe Veblen. pp. 196. For sale at the University of Chicago Press.
Relates the experiences of Mother Goose characters on a trip to St. Ives. The book would be, perhaps, rather confusing to the child mind before the end is reached, for the incidents bear no relation to each other, making the story seem like a dream, a passing of disconnected events. There are a few glimpses of humor and some fair nonsense verses. Almost any child would, however, be pleased to meet his old friends on new adventures.

Bits from New Books

Old Editions

Leon de Mogente's religion was of the sort that felt itself able to learn more from an old edition than a new one. There are many in these days of cheap imitation of the mediæval who feel the same.—*From The Velvet Glove, by Henry Seton Merriman.*

Old-World Thrift

It is worthy of note that one never sees Swiss children gathering unripe fruit—destroying it, that is—as is so common amongst the young at home. In England not only town children when in the country, but country children, who ought to know better, will pluck unripe nuts and green fruit wherever it is to be found, totally oblivious of the fact that they are thereby spoiling a possible future pleasure for themselves, to say nothing of others.—*From Swiss Life in Town and Country, by Alfred T. Story.*

The Dignity of Man

The more divinely men thought of God the more highly they thought of man.—*From Religion in History and in Modern Life, by Principal A. M. Fairbairn.*

A Schoolmaster's Letter to a Forgetful Father

"*My Dear Sir:* It seems to me if I had such a dear little son as Willie Gibson, sent away from home to a boarding school and thrown upon the cold charities of the world, so proverbially heartless and selfish as the ministers say it is, I would require one of the clerks to write to him once or twice a quarter. Willie is happy in his present relations but somewhat anxious about the friends he left behind him. He presumes his parents are well, not having seen their names in the papers, but would feel more sure if he heard from them. Willie is a dear little fellow, just as good as he can be. Should you think it best to write to him, direct care of F. W. Gunn, Washington, Ct."—*From William Hamilton Gibson, by John C. Adams.*

Nature's Neatness

The neatest thing I ever saw was a deer in his new coat of blue—not a particle of dust or of soil, from the tips of his new horns to the tips of his sharp, transparent hoofs. Everything in Nature is daintily exclusive. She abhors a slouch. It is esteemed unpleasant work, this clearing away of dirt, litter and garbage; but Nature, like a spunky woman, goes at it with a high spirit and cheerful resolve.—*From Musings by Camp-Fire and Wayside, by W. C. Gray.*

An Unfortunate Impression

He read family prayers in measured, exhortatory tones, as though giving the Almighty his orders for the day.—*From Casting of Nets, by Richard Bagot.*

Society Novels and the Tragedies of the Poor

I often wonder whether the people who write what are known as "society" novels and "society" plays have any idea of the thousands of unseen (save by God) tragedies that are dimly being enacted in the lives of our respectable poor. Surely if they had they would for very shame's sake desist from depicting the false and shoddy scenes of sentiment and so-called love, where inane youths and lazy, well-fed young women, from sheer lack of wholesome occupation, conspire together to make life one hideous farce, generally degenerating into scarcely less hideous crimes. And they call these *love* stories!—*From The Apostles of the Southeast, by Frank T. Bullen.*

Difficulties in Reading History

Historians! their name is Perfidy! unless they have good styles they are so hard to read, and if they have good styles they are so apt to lie.—*Essay and Addresses, by Augustine Birrell.*

Lives Better Witnesses than Miracles

We are tempted at times to think that some would be willing to crucify the Son of God afresh every day if only they could see him come down from the cross and confound a scoffing crowd. They seem to elevate one prayer test above all the lessons of the Sermon on the Mount. They talk and act as if there were immeasurably greater value in one successful "faith cure," that has made a local and temporary sensation, than in the whole record of a saintly life that has made no greater show in the world than that of visiting the fatherless and widows in their affliction, and persuading a hundred sinners to cease doing evil and to love and serve the living God. All such errorists need to learn Elijah's lesson of the still small voice.—*From Moses and the Prophets, by Milton S. Terry.*

The Difference

I should die if I didn't have something to work for. That's the difference between being a worker and a slave.—*From The Portion of Labor, by Mary E. Wilkins.*

South Dakota

Consulting State Editors: Rev. W. B. Hubbard, Webster; Rev. B. G. Mattson, Yankton

The Rush into the State

South Dakota is coming to her own, or her own are coming to her. She has become the Canaan of a new exodus from the Egypt of Illinois and Iowa. Let our neighbor states boast of their Congregational leaders and members of cabinets, so long as we may appropriate their population. In 1901 South Dakota saw 40,000 people cross her borders to stay, an increase of ten per cent. of her population exclusive of babies native born. Conservative estimates look for double that number the present year. This tide of human wealth, in obedience to the modern commercial trend, is seeking consolidation with divinely deposited capital in the soil; and the purpose is to form a trust known as The Amalgamated Association of Man and Nature.

Herein appears an inspiring problem for the Christian forces of the state in the effort to persuade this great enterprise to file articles of incorporation under the laws of the kingdom of heaven. It was this problem that loomed large upon the horizon of a little group of men who met recently in Huron as the board of directors of the Home Missionary Society. It was the old, familiar problem: given a large and growing child; given a scanty piece of cloth; required, how to cut the coat. The best efforts to cut according to the child must result in cutting the coat according to the cloth.

The cloth was $16,750 and the child was 118 missionary fields, plus salary and expenses of superintendent, plus the crying need for new work, chief of which is for a field missionary. Even if the superintendent has capacity for two men's work, body, mind and nerves cannot long endure the strain of attempting to do the work of three. The fact is, it takes a fountain of optimism with deeper sources than the well of Samaria to enable one to attend a meeting of the board of directors of the State Home Missionary Society, and come away with any left.

In the life of the majority of our churches and taking the state as a whole, gains are gladly noted both in numbers and in quality of work. Last year recorded a net gain in membership of over 200, and larger things are expected when the new Year-Book is out.

G. B. M.

At Yankton

A vigorous reform movement is in progress at Yankton, which has resulted in largely suppressing the evils of gambling and prostitution. The Catholic priest, Protestant ministers, leading lawyers and business men have worked heartily together, and with the cooperation of the state's attorney have reawakened dormant public sentiment and enforced the laws in no uncertain way. The movement has called forth favorable press comment in this and neighboring states, and is a long step toward restoring the damaged reputation of the old river town.

Yankton College is having a year of exceptional hopefulness. Recent gifts from friends of the college who believe in athletics have made possible the purchase of a park joining the campus and the new gymnasium on the north. The funds are also sufficient to grade the running track, and equip with closed fence and grand stand.

The impressive observance of the Day of Prayer was preceded by a five days' series of meetings, culminating with a noble address by Rev. W. J. Turner of Norfolk, Neb. The Yankton church closed a prosperous year with financial balance on the right side, a substantial increase in gifts to our seven denominational boards, forty members added during the year and eight received at the first communion in 1902.

M.

A Real Financial Boom

South Dakota is experiencing a revival in financial matters if not altogether in things spiritual. South Dakotians are slanderously reported to be divided into two classes, real estate dealers and "suckers." Some, we are sure, belong to neither class, having neither land to sell nor money with which to buy. The railways are reported as expecting to land in the state multitudes of people who have money to invest in land and stock. Already prices are quoted on both farm land and town property which are making owners open their eyes, stiffen the upper lip and, incidentally, the price on their own land. A gentleman not far from Huron is reported to have bought a half-section of land less than a year ago, and to have sold it recently at an advance of $4,800. Four or five years ago it was possible in some towns to secure rent free a fine house for its care; now it is difficult to find a house to rent for any price in any of our towns and cities. A corner lot in Huron with a small house on it, bought a year ago for $1,200, is now held at $5,000. These straws show the way the wind is blowing. How permanent this improvement is to be it is difficult to say. Some think it is a boom which before fall will suffer a collapse, while others are certain that it marks a permanent advance.

But how about home missionary churches, some Eastern giver asks? Should not this evident prosperity make it possible for most of them to take care of themselves very soon?

It should be said, once for all, in answer to all such questions, that, as a rule, no one desires this consummation more than do the home missionary churches themselves. Some there may be who have not yet discovered how much they could do, if necessary, but these are exceptions.

Then, so far as this present financial movement is concerned, it is real estate men and land owners who are making money. Most of the latter are selling in order to move away, and few of the former are largely interested in home missionary churches. New comers must be given a little time to get on to their land and find themselves socially before they will improve the financial situation of the churches. Much land now changing hands, too, is being purchased for large cattle ranges, which for some years, at least, will reduce rather than increase the country population. So far as it does mean new settlers, it will call for more workers and hence be a larger draft on the sum appropriated to our state for home missions. But we shall soon be helping our full pound in pushing the home missionary wagon up hill, and in the meantime we are trying hard to bring the gospel home to people in a region whose future influence on the country at large may be very great.

W. B. H.

Federation in Sight

The sixth of February is an important date in the Christian history of our state. On that day representatives of four denominational state bodies met in Huron—Baptist, Congregational, Methodist and Presbyterian—to confer and report concerning a plan of union or federation in church work. They found themselves wonderfully united in sentiment and purpose and adopted unanimously for recommendation what is substantially the Maine plan of federation. This plan will be submitted to the various state bodies for ratification.

Personal and Parochial

Some pastorless churches have recently been made glad by the coming of pastors. Watertown has secured the promise of Rev. H. B. Harrison of Fairmont, Minn., who enters upon his labors this month. Rev. E. F. Lyman, a graduate of Yankton College and Chicago Seminary, and for three years with the church in Alcester, is laboring acceptably at Milbank. Rev. John Lloyd, formerly of Moville, Io., is now minister at Reville, whose former pastor, Rev. Thomas Thompson, is now ministering to Frankfort. Huron considers itself exceedingly fortunate in securing as its fifth pastor Rev. H. D. Wiard, late of Fort Dodge, but for seven years state superintendent of home missions. The pastors and churches of South Dakota share Huron's rejoicing.

The Huron church, under its last pastor, had begun seriously to consider whether it might not render some specific service to the community which would not simply duplicate the work done by other local churches. In the large number of laboring men and of "transients" it recognizes its opportunity. It now hopes to secure a lot more centrally located then the present one, to move its building thither and build a large auditorium, using the old one as an annex. It plans for social, reading and committee rooms, bath rooms, gymnasium privileges and rest rooms, where people in town for a few hours may find a quiet retreat. This experiment in institutional church work in so new a region will be watched with interest all over the state.

Superintendent Daley, pastor of all our mission Sunday schools and associate pastor with all the pastors, has the sympathy of his many friends in the invalidism of his wife and daughter, necessitating their continued residence in Colorado. He finds abundant opportunity for Congregational work in the reviving life of the Black Hills region, and is anxiously inquiring for a "Saddle Pastor" for that region. Home Missionary Superintendent Thrall, who has been obliged to rest a week or two after la grippe, is finding his strength severely tested by the addition of the Black Hills region to his bishopric and the discontinuance of the general missionary service. Greatly does he need such assistance, but the apportionment for South Dakota will not admit of it. Will it pay to kill another man because the churches cannot give $1,200 to support a helper?

Beresford, strong in all good works, has a carpenter preacher in Rev. H. W. Jamison, with whom the church has built itself to self-support, erected a parsonage worth much more than its cash cost, and added other improvements, while gaining steadily in membership and spiritual vigor.

Sioux Falls congratulates herself on the coming of Rev. W. N. Moore from Great Falls, Mont. In breadth of culture and warmth of personality he appeals to all as a worthy recipient of the mantle of Dr. Scott.

Springfield has another builder in Rev. D. J. Perrin, who in the three years of this first pastorate has organized the out-station church of Perkins, and has seen its building begun and finished, while the Springfield church has doubled the capacity and effectiveness of its house of worship and built an attractive parsonage.

At Mission Hill Father Nichols eludes the crown laid up for him, and after a long and severe illness preaches from the chair to his loyal congregation, being in the fifty-second year of his ministry and the eighty-sixth of his youth.

Continued on page 396.

Lent in the Churches

A Lenten Wish

TO KNOW the will of God and how to carry it out; the deepest meanings in life's experiences; how to be brave, yet humble; weak, yet strong; how to endure trial, yet keep sweet; how to use time to the best advantage; how to select between apparently conflicting opportunities of service; how to love God more and more; and to think no uncharitable thoughts and to say no uncharitable things of my brethren.

TO FEEL a quickened conscience; a greater hate for evil and a greater love for good; a deeper sympathy with the sorrows and a greater joy in the happiness of mankind; the never-tiring, calm insistence of my better self towards right and duty; not the fear of God but the love of Christ constraining me.

TO DO the best that human endeavor can render at all times and in all places; not as in the sight of men but as in the sight of God; freely, without favor; frankly, without reserve; hopefully, without gloom; trustfully, without doubt; so that Jesus, my master, would add his smile and benediction.—Rev. Edwin W. Bishop, Concord, N. H.

More and more our ministers are taking advantage of this season of special thoughtfulness as an opportunity to strengthen the spiritual life of their people by considering not alone the tragedy of our Saviour's crucifixion, but the long sacrifice of his life and the deepened love and practical service which it should call forth from his followers.

At Leyden Church, Brookline, Rev. H. G. Hale centers thought on the Personality of Jesus, making a sympathetic study of His Mind and Motive, Will, Emotions, Pleasures and Pains, closing with a sermon on The Power of His Personality.

Rev. H. L. Griffin of Hammond Street Church, Bangor, Me., gives his Sunday evening service to lay addresses by representative professional men, including Dean Gardner of Bowdoin on Legal Rights and the Individual's Duty to Enforce Them, President Fellows of the University of Maine and others on duties in social and political as well as in religious life.

The Berlin and Littleton, N. H., churches are recognizing the Lenten season, the former by a series of week evening lectures by the pastor, Rev. R. C. Flagg, on The Great Christian Doctrines, to be followed in Passion Week by nightly commemorative services; and the latter by weekly lectures on the missionary history of the church, the people following the course by reading the handbook, Via Christi. The Littleton minister, Rev. W. F. Cooley, also introduces some recognition of the season into the Sunday school and the Junior Endeavor Society.

At St. Albans, Vt., Rev. J. L. Sewall leads his people in Looking unto Jesus, considering him As a man in society, In his solitary hours, As a sufferer, In his conflicts with men, In his submission to his Father's will, and as All men's minister. Wednesday afternoons he lectures on Studies in Spiritual Values: The Value of Society, Solitude, Suffering, Struggle, Surrender, Service; and Friday afternoons he gives readings illustrating the themes of both other services from Emerson, Phillips Brooks, Thomas à Kempis, Grant's Unleavened Bread, Stalker's Imago Christi, Mabie's Life of the Spirit, Connor's Sky Pilot, Roosevelt's Strenuous Life, Crawford's Via Crucis, Eliot's Romola and Peabody's Jesus and the Social Question.

At Kent, O., Rev. Robert Hopkin questions the meaning of Sin, Sacrifice, Salvation, Immortality, Hell and Heaven, and tries to explain them in the light of reason and according to modern interpretations of Scripture.

Through Christ to God is the pathway indicated by Rev. J. M. A. Spence of Green Bay, Wis., in sermons on Christ Tempted, Praying, Working, Indignant, Suffering, Reigning. The midweek subjects are studies of the revelation of God's Righteousness, His Nearness, Love, Justice, Wisdom, Power.

At First Church, St. Louis, Dr. C. H. Patton gives on Friday mornings interpretative readings from the book of Job, using Professor Genung's translation in his Epic of the Inner Life. Books suggested for reference are Moulton's volume on Job in the Modern Reader's Bible, Cheyne's Job and Solomon, and Driver's Introduction to the Literature of the Old Testament. Prayer meetings are on Christ Our Example, and Sunday evenings Dr. Patton leads his people In the Footsteps of the Master, illuminated by stereopticon pictures of his life and times.

Rev. C. L. Kloss of Webster Groves, Mo., gives on Friday mornings readings from Browning, which include Johannes Agricola, Saul, Rabbi Ben Ezra, Cleon and Easter Day.

Dr. A. W. Ackerman of Portland, Ore., describes on Sunday evenings Conflicts in the Life of Jesus, being A Study of Life at Its Highest, with these sub-topics: Decisive Principles, Thoroughness, Perseverance, Meeting Recrimination, The Use of Failure, Enduring to the End.

At First Church, Oakland, Cal., Rev. C. R. Brown, believing "that the interest and confidence of serious-minded men in religion are frequently interrupted, if not destroyed, by the apparent clash between the warm assurances of faith put forth from the pulpits on Sundays and the hard, puzzling facts men are called upon to face in the work of the week," makes a study of the book of Job with a view to explaining the conflict of faith with the hard facts of life. These are sub-topics: The Shock of Unexplained Adversity; The Failure of Conventional Orthodoxy to Reconcile Such Adversity with Divine Justice; The Spiritual Energy of a Perplexed Man, Modifying His Beliefs But Holding Fast His Integrity; The Answer from the Clouds, Affirming the Sympathetic Interest of God; The Emergence of a New Faith Corrected and Purified by Hard Experience. On Saturday evenings he meets young men at his home, to consider with them Reasons for Believing in God, In the divinity of Jesus Christ, In the authority of the Bible, In the efficacy of prayer, In a future life.

A Unique Installation Service

A dignity of churchliness unusual in our order characterized the installation of Dr. George E. Martin over Kirk Street Church, Lowell, Mass., on "inauguration day." Only four clergymen took part and they, with the candidate, wearing the black Geneva gowns, were formally conducted to the pulpit by the five deacons. The service culminated in the prayer of installation, written by Dr. Martin and read in unison by the four robed clergymen standing with the candidate. This prayer was immediately followed by the benediction pronounced by one of the four clergymen. The service was impressive and dignified. Those honored with the invitation to participate in it were Dr. J. R. Davies of the Philadelphia Presbytery, from which Dr. Martin comes, Rev. A. W. Hitchcock of Worcester, Prof. J. W. Platner of Andover Seminary and Rev. C. W. Huntington of Lowell. Even the printing of the program was unique.

The action of church and society in issuing the call was unanimous, as was the vote of the large council to install. Dr. Martin spoke of his education at Yale, his three years in business, his vivid, personal call to the ministry, and his delight in its work. "In returning to the Congregational fold I come back

to my home," he said. Instead of a paper he read the creed of Kirk Street Church covenant, expressing his hearty concurrence. In the Presbyterian Church he had been counted as a liberal conservative rather than a conservative liberal, and when asked to explain the distinction he smiled as he said that the emphasis was on the conservatism, but he was unwilling to be classed as a "mossback." Despite the brevity of his statement, only three of the council put questions. To a layman who asked what would remain of the Bible after the higher critics get through with it, his answer came with quick decisiveness, "Just as much as there is now."

Dr. Martin begins his pastorate with a strong and united church, and has already impressed himself upon the city as a preacher of unusual attractiveness and power.

G. H. J.

Harmony in West Medway, Mass.

As the result of differences in the church first organized here, a second church was organized and incorporated as the Third Congregational Church in Medway on May 10, 1886, and the following week was received into the fellowship of Congregational churches by vote of a council. It did not thrive and after a few years ceased to hold public worship, but continued its legal organization.

Meanwhile other difficulties arose in the

Adds wholesomeness to the food.

Cleveland's
Baking Powder

Insures the food against alum, and alum food is the greatest menace to health of the present day.

First Church, causing brief pastorates and otherwise interfering with the spiritual work of the community, until conditions became discouraging.

Other circumstances have operated favorably. The recent deaths of Rev. Messrs. J. M. Bell and A. W. Ide have touched hearts and effected reconciliations. During the last pastorate, that of Rev. G. E. Sweet, the parish system and pew rental method were discarded and the church was incorporated.

There has also been a gradual return of the members of the Third Church to the First for worship and fellowship and the members of First Church have welcomed them in a true Christian spirit. Rev. G. R. Hewitt began his work as pastor of the First Church, Jan. 1, and under his direction the church at its annual meeting voted heartily to invite all members of the Third Church into its fellowship. In consequence, Third Church voted to disband, and already nineteen of its twenty-two members have entered into full fellowship with the First Church.

It is a pleasant termination of a most unfortunate movement and Mendon Conference greatly rejoices. Under the ministration of Mr. Hewitt, the church is manifesting a strong spiritual purpose and the outlook is promising. I. W. S.

Golden Anniversary at Prescott, Wis.

This church, which celebrated its fiftieth anniversary Feb. 15, 16, has a history in some respects unique. It was organized in another state, at Point Douglas, Minn., and a little more than two years after was moved across the St. Croix River to Prescott, Wis., where prospect of growth seemed brighter. Reverses came, however, and at one time, to pay a debt, the bell was sold and never has been replaced. Services were given up and the church would have disbanded had not the women insisted upon its survival and fanned the breath of life until it was helped upon its feet by the gift of a generous friend, who has ever since stood behind it. During the last few years it has prospered under the fostering care of Rev. and Mrs. Herman Obenhaus, whose persistent labors among English and German in city and country have largely developed the work. A revival in 1893 under Mr. Obenhaus also strengthened it.

A happy feature of the anniversary was the participation of Rev. Richard Hall, organizer and pastor for four years. Another former minister, Dr. M. M. Martin of Ovid, Mich., preached. Addresses by Superintendents Carter and Haun closed the celebration.

You can now purchase stock in the Racine Knitting Co., Racine, Wis., at par value $10 per share full paid and non-assessable.

You also have the unqualified personal guarantee of the officers of this company that this stock will pay a dividend of at least six per cent., payable semi-annually.

This company is firmly established and doing a profitable business on the mail order sales plan.

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N. B.—We want local salesmen to represent our line.

Out-of-Tone

Conditions Common in the Spring

Marked by failure of appetite, loss of vitality, that tired feeling, bilious turns, dull headaches, indigestion and other stomach troubles, as well as by pimples, blotches, eczema and other eruptions, are all referable to an impure or impoverished condition of the blood.

Hood's Sarsaparilla corrects all these conditions—it's the medicine that makes the blood pure and rich—the peculiar tonic that strengthens every weak function and builds up the whole system.

Take It

"I have used Hood's Sarsaparilla for several years as a spring medicine and blood purifier and find it just the medicine to build up the system and put it in condition for the summer months." HERBERT GANANTZ, Lewiston, New York.

Hood's Sarsaparilla Promises to Cure and Keeps the Promise

OVAL.

We are having many calls for Oval Dining Tables. Here is one of our late patterns. It measures (open) 5 feet 4 inches by 4 feet 4 inches by 14 feet.

The center is a massive pedestal, surrounded by twisted, carved legs, ending in claw feet, castered. The pedestal itself is supported on four casters. Thus the table has two sets of supports working independently of each other.

The box base is carved and drawn in around the lower edge. It is unusually deep, and the table is correspondingly massive and imposing.

The advantage of the Oval shape is that it combines the best points of the round and square types in one table. It is practically a round table with the extension features of the ordinary dining table.

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48 CANAL ST., BOSTON.

Invest in Massachusetts Corporations We can offer you stock in a Massachusetts Corporation that will net you 5¾% and will increase its dividends.

We can offer you bonds in a Massachusetts Corporation that will net you 4½%. We have several other good investments and some good Electric Railroad Bonds.

These investments are sure,

Safe and Free of Taxation,

and will interest conservative investors.

PHILLIPS & MARVIN, 79 Milk St., Boston, Mass. Rooms 21, 22 and 23

Mortgage Investors

We offer conservative capitalists an opportunity to secure high grade first mortgage real estate securities of unquestioned safety. Correspondence solicited, when full information will be given. We furnish references covering fourteen years of success.

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Real Estate Wanted

and for sale. If you want to sell or buy (no matter where located) send description and cash price and get (FREE) my successful plan. W. M. OSTRANDER, North American Bldg., Philadelphia, Pa.

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Town, City, County, Railroad or other Bonds and Stocks investigated and collected. No charge made for investigation and preliminary report. All communications confidential. Address the Boston Defaulted Securities Co., Room 528, Exchange Building, 53 State Street, Boston, Mass.

I WISH TO BUY WESTERN LANDS

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Kansas, Nebraska and The Dakotas.

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An Old, Established and PROFITABLE **APOTHECARY STORE** in a residential and business section of Boston is offered for sale by the proprietor. Reputation and standing rarely equaled. Clean and desirable in every respect, having been conducted with regard to moral influence as well as profit. As an investment of capital by a Registered Pharmacist, in his own right or with acquired financial backing, it will continue to prove a satisfactory and growing business. No sacrifice price, as owner is not compelled to sell. Address PHARMACY, *The Congregationalist*, Boston, Mass.

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BEECHER'S BOOKS All the important works of the great preacher are now issued by

BOSTON The Pilgrim Press CHICAGO

Oberlin's President in California

Dr. Barrows spent eighteen days in Berkeley and vicinity and spoke eighteen times. He preached in the First Churches of San Francisco and Oakland, spoke twice on Sunday at Stanford University, addressed large assemblies at the University of California and Mills College, pictured the glorious outlook for the kingdom of God to the ministers of San Francisco and vicinity, and gave his lecture on Samuel Adams to the Congregational Club. His special mission here he discharged by delivering in Berkeley, under the auspices of Pacific Theological Seminary, the first annual course of eight lectures in the E. T. Earl lectureship. His subject was The Christian Idea of God the Ruling Thought of the Twentieth Century. And from beginning to end of his visit, as Dr. Adams of San Francisco put it, he said not a weak nor an uninteresting thing. Nothing could be more delightful than his readiness to give all the service desired of him.

His speech was marked by fluency, wit and great rhetorical beauty, by scope and upreach, by the faith and courage of a Christian idealist, by spirituality and the presence of God. He bore memorable witness to the living and true God, to the Saviour of men, to the reality of the spiritual life, to the conquering kingdom. His eloquent words refreshed and heartened many. Large and increasing audiences sought him, the last one packing Berkeley's largest church to the doors. The influence of his public utterance was equaled by the ministry of his Christian manhood. His winning personality brought charm into our homes and cheer into our hearts. Henceforth he holds no mean niche of influence in the rising temple of God in California.

Such successful inauguration of this lectureship forms a notable event in the Christian story of California. The gift of $50,000 to Pacific Seminary was made by an admirer, friend and former parishioner of President McLean. Its income will secure at least one course of lectures annually, by an eminent Christian speaker, after the manner of the Bampton lectures at Oxford, and the Lyman Beecher lectureship at Yale. Dr. Henry Van Dyke has been secured for next year. An eager hearing is already preparing for him.

C. S. N.

Church Happenings

BANGOR, ME., *Central* held its last services in the old edifice, with a sermon by Rev. J. S. Penman, in which he paid a tribute to Dr. G. W. Field, who ministered to this parish nearly thirty years. During erection of the new edifice morning services will be held in the parish house and vespers are discontinued.

BRENTWOOD, N. H., by the will of Miss Mary A. Sanborn, receives practically all her estate, except some small personal legacies. The gift includes the homestead farm for a parsonage, besides eighty-five acres of land and residue estimated at upwards of $4,000.

HAMILTON, N. Y.—The church has been instrumental in thoroughly arousing the town on the subject of intelligent child-training by securing the services of Mr. Geo. H. Archibald of Montreal for a week's series of meetings. So valuable did they prove that the students of Colgate Theological Seminary petitioned for a repetition of part of the course for their benefit, which request was granted. Rev. H. A. Jump is pastor.

HAMPTON, N. H.—An interdenominational association of ministers residing in this vicinity was organized Feb. 24. Meetings will be held the last Monday of each month.

NEW IPSWICH, N. H.—By the will of the late Mrs. Geo. M. Hubbard of Manchester, the church receives $500 and the Public Library $4,000.

MEXICO, MEX., *Union Evangelical*, one of the two self-supporting English churches in that republic, for thirty-one years has worshiped in a rented hall. It has now secured a fine lot and has $10,000 in hand toward a needed $20,000 building. With this it has begun to erect a two-story chapel, to contain Sunday school rooms, pastor's study, parlors, kitchen, etc. Rev. W. Elsworth Lawson, the minister, is from Montclair, N. J., and has attained some prominence as a writer. Euphrosyne, a charming book and his first complete work, appeared last summer.

MT. DORA, FLA., *First*.—The congregation lately volunteered a collection to buy a new organ. A fund has also been secured to recarpet the house of worship, which has been repaired and painted within a year. Rev. B. F. Marsh is pastor.

NEW SHARON, ME., under the leadership of the pastor, Rev. G. A. Merrill, recently celebrated the hundredth anniversary of its founding. Historical addresses were in order and reports showed that this ancient church, so long a power for good, is in a more prosperous condition than for many years.

ROSEVILLE, ILL., has rededicated its building, with sermons by President McClelland of Knox College and Rev. C. E. Marsh of Elmwood, Ill. A brief sketch of the fifty years' history of the church was read. The edifice has been undergoing repairs for the past few months. The church has no settled pastor.

ROSLINDALE, MASS., has revised its creed and covenant and pledged $300 for Dr. Harding's medical mission in India. Under Rev. J. S. Voorhees the membership has grown in two years from 229 to 283, and the benevolences from $86 to $589.

SANFORD, ME.—Rev. C. J. Tuthill, formerly of Georgetown, Mass., is the new pastor. A monthly church paper, which the former pastor, the late Rev. A. L. Chase, had planned, is now launched. Liturgical enrichment is in progress. Repairs on the meeting house have been completed and rededication services have been held. The improvements include a new organ, kitchen renovation and a choir-room.

SEATTLE, WN., *Plymouth* recently opened its house for a benefit concert to swell the building fund of Trinity, a neighboring church whose edifice had been destroyed.

SEATTLE, WN., *Edgewater* has lately assumed self-support. On his recent birthday the members gave a handsome bookcase of antique oak to Rev. John T. Nichols, whose pastorate of eight years has greatly endeared him to them.

SLEEPY EYE, MINN., has sold its old building and is worshiping in a rented hall during the erection of the new one, in which strong interest is manifested.

Record of the Week

Calls

BROWN, AMASA A., Harvard, Neb., to Mountain Park, Okl.

DALTON, JOHN J., Valley City, N. D., to Norwalk, O. Accepts.

DRYSDALE, R. J., to Georgetown, Can.

HALL, JOHN C., Sutton, Mass., declines call to Bethany Ch., S. Portland, Me., and will remain in Sutton for needed rest.

JENNEY, E. WINTHROP, to the permanent pastorate at Winona, Minn.

KIRKLAND, HUGH, to Diamond, Ind., for the third year.

LOCKWOOD, JOHN W. H., to remain another year at Edmonds, Wn. Accepts, and will also serve Richmond.

LYMAN, FREDERICK B., Fairhaven, Mass., to Second Ch., Amherst.

MCELVEEN, WM. T., Shawmut Ch., Boston, Mass., to Union Park Ch., Chicago, Ill.

MILLIKAN, SILAS F., Anamosa, Io., to Kingsley. Accepts, and is at work.

PARSONS, HENRY W., to return to the pastorate of University Ave. Ch., St. Paul, Minn., also to Belgrade.

PHINNEY, ROSS (M. E.), Boston Univ., to Fairmount Ch., Wichita, Kan.

PORTON, JOSIAH, to work for Maine Miss. Soc. and Cong. S. S. and P. S., near Masardis and Ashland.

ROOT, BENJ. F., lately of Weston, Ct., to Third Ch., Waterbury.

RUBING, VICTOR H., Cooperstown, N. D., to Colfax, Wn. Declines.

SARGENT, CLARENCE S., St. Mary's Ave. Ch., Omaha, Neb., accepts call to Plymouth Ch., Wichita, Kan.

SIMPSON, HERBERT A., Litchfield, Mich., to Parsons, Kan. Accepts, and is at work.

STEWART, WM. E. M., Woodland, Cal., does not return to Chicago as stated, but will engage in business, residing in Oakland.

THOMSON, JAMES, Norwood, N. Y., to First Ch., Council Bluffs, Io. Accepts.

VAUGHAN, STEPHEN, Lewiston, Mich., *not* Maine, to be general pastor for home missionary churches in southern Michigan. Accepts, and will reside in Grand Rapids.

WARREN, WILLIS A., Spring Valley, Minn., to Lake City. Accepts.

WATERS, NACY MCGEE, Binghamton, N. Y., declines call to Union Ch., Worcester, Mass. Binghamton has raised the residue of its debt, will provide an assistant for Dr. Waters and build a parish house.

Ordinations and Installations

KELLER, LEWIS H., *i.* Pilgrim Ch., Milwaukee, Wis., Feb. 25. Sermon, Rev. R. C. Denison; other parts, Rev. Messrs. A. R. Thain, Geo. H. Ide, I. L. Cory, A. D. Blakeslee.

Continued on page 394.

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Mellin's Food Co., Boston, Mass.

We have no agents or branch stores. All orders should be sent direct to us.

New Spring Suits and Skirts.

WHEN you see our Catalogue of new Spring Suits and Skirts your judgment will testify that the styles are attractive and novel—correct in cut and pattern. Our reputation for good workmanship will establish that our garments are well made and well finished. Every garment is cut and made-to-order from the design and sample you choose. We keep no "ready-made" clothing.

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Our Catalogue illustrates:

New Suits, with a touch of Paris about them, **$8 up.**

Silk-lined Costumes, lined throughout with fine taffeta silk, **$15 up.**

Fashionable Skirts, $4 up.

Rainy-Day Skirts, a universal necessity, **$5 up.**

Shirt-Waist Suits and Wash Dresses, you'll need one surely when the warm weather comes, **$3 up.**

Wash Skirts, new in cut and pattern, **$3 up.**

Raglans, Rain-Proof Suits, Skirts and Coats, Riding Habits, etc.

We Pay Express Charges Everywhere.

Write for Catalogue and new samples; you will get them *free* by return mail. Your order will have personal attention—the kind of attention which you would give it yourself if you were having a garment made under your own eyes by your own dressmaker.

THE NATIONAL CLOAK CO.,
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SHIPPED ON APPROVAL and Ten Days Free Trial. *Not a cent deposit* required on our wheels in advance.
1902 Models, $9 to $15
1900 & '01 Models, best makes, $7 to $11
500 Second-hand Wheels all makes and models, good as new, $3 to $8. Great *Factory Clearing Sale.*
A RIDER AGENT WANTED in each town. You can **Earn a Bicycle** distributing catalogs & make money fast. *Write at once for net prices & our special offer.*
MEAD CYCLE CO. Dept. CHICAGO, ILL.

Record of the Week

[Continued from page 393.]

MARSTON, PERCIVAL F., i. Lewiston, Me., March 5. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. H. H. Noyes, A. C. Furbush, and P. E. Miller.

MARTIN, GEO. E., i. Kirk St. Ch., Lowell, Mass., March 4. Sermon Dr. John R. Davies of Philadelphia, other parts, Rev. Messrs. A. W. Hitchcock, G. W. Platner, C. W. Huntington.

Resignations

ALCORN, WM. A., Strang and Bruning, Neb., after three years' service.

FURNESS, GEO. A., W. Newbury, Vt.

MCHORE, THOS. W., Dayton, Wyo., to take effect June 1. Accepted.

MEANS, OLIVER W., Enfield, Ct., to take effect June 1.

JOHNSON, ANSEL E., Haywards, Cal., and expects to go East.

PARKER, CHAS. L., Standish, Me., to resume work for the Maine Miss. Soc.

ROGERS, CLARENCE J., closed work at Olathe, Kan., Feb. 23.

SAVAGE, JOHN W., *not* resigned at Stanton, Mich.

Churches Organized and Recognized

BURKE, IDA., 24 Feb. 15 members.

CHICAGO, ILL., Chicago Lawn, *rec.* 2. March. 75 members. Rev. J. A. Rice (M. E. South), pastor.

HYDRO, Okl. 16 members.

Stated Supplies

POND, CHAUNCEY N., Oberlin, O., at Barberton.

Personals

PHILLIPS, CHAS. H., was recently given $122, as an expression of sympathy on the part of his church at Jamestown, N. D., on account of sickness in his family and the death of his eldest child.

February Receipts of the A. B. C. F. M.

	1901	1902
Donations,	$40,470.67	$33,613.36*
Legacies,	4,494.94	10,536.33
	$44,965.61	$44,149.69
	6 mos. 1901	6 mos 1902
Donations,	$238,633.29	$268,941.29
Legacies,	51,492.17	48,354.52
	$290,125.46	$317,295.81

Increase in donations for six months, $30,308; decrease in legacies, $3,137.65; net increase, $27,170.35.

The debt of the Board, Sept. 1, 1901, was $102,341.38. Receipts for the debt in February, not included in the above statement, are $2,631.55, and for six months $65,604.14.

* Not including receipts for the debt.

February Receipts of the A. M. A.

	1901	1902
Donations,	$9,989.39	$15,106.87
Estates,	5,088.99	9,710.86
Tuition,	5,705.28	6,192.78
	$20,783.66	$31,010.51
	5 mos. ending Feb. 28, 1901	5 mos. ending Feb. 28, 1902
Donations,	$64,873.22	$75,745.98
Estates,	26,104.18	30,456.76
Tuition,	22,141.80	22,559 09
	$113,119.20	$128,761.83

The increase in donations is $10,872.76, in estates $4,352.58, and in tuition $417.29.

Temperance

Henry Loomis Nelson, Washington correspondent of the *Boston Herald*, writes to it to say that "drunkenness is not a vice in the United States Senate, not nearly as much so as it was twenty years ago."

The Massachusetts State Sanitorium at Rutland, where consumptives are sent and given the out-of-door treatment, has practically discarded the use of alcoholic stimulants. Expert opinion, as expressed at the recent tuberculosis congress in London, coincides with the experience of the physicians at Rutland.

If you Feel Depressed

Use Horsford's Acid Phosphate.

DR. W. E. PITMAN, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles with good result."

BUFFALO LITHIA WATER

The University of Virginia strongly Endorses it as

The Great Solvent and Eliminator of URIC ACID and other POISONS

Nothing to compare with it in Preventing Uric Acid Deposits in the Body. It should be Recognized by the Profession as an article of "Materia Medica." Its Value in Gout, Rheumatism, Bright's Disease, etc.

James L. Cabell, M. D., A. M., LL. D., *formerly Professor of Physiology and Surgery in the Medical Department of the University of Virginia, and President of the National Board of Health,* says: "BUFFALO LITHIA WATER in Uric Acid Diathesis is a well known therapeutic resource. It should be recognized by the profession as an article of Materia Medica."

Dr. J. W. Mallet, *Prof. of Chemistry, University of Virginia: Extract from report of analysis of* **Calculi** *discharged by patients under the action of* BUFFALO LITHIA WATER Spring No. 2.

"It seems on the whole probable that the action of the water is PRIMARILY and MAINLY EXERTED upon URIC ACID and the URATES, *but when these constituents occur along with and as cementing matter to* **Phosphatic or Oxalic Calculus materials,** *the latter may be so detached and broken down as to disintegrate the Calculus as a whole in these cases, also thus admitting of Urethral discharge."*

Dr. P. B. Barringer, *Chairman of Faculty and Professor of Physiology, University of Virginia, Charlottesville, Va.,* writes: "In more than twenty years of practice, I have used **lithia** as an **Anti-uric Acid agent** many times, and have tried it **in a great variety of forms, both in the natural waters and in tablets.** As the results of this experience, **I have no hesitation in stating that for prompt results I have found nothing to compare with** BUFFALO LITHIA WATER **in preventing Uric Acid deposits in the body."**

Dr. William B. Towles, *Former Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia;* **"In URIC ACID DIATHESIS, GOUT, RHEUMATIC GOUT, RHEUMATISM, RENAL CALCULI and Stone in the BLADDER, I feel no hesitancy in saying that I know of no remedy at all comparable to** BUFFALO LITHIA WATER Spring **No. 2. Its effects are marked in CAUSING a DISAPPEARANCE of ALBUMEN from the urine, and I have witnessed decided beneficial results from its use in certain stages of Bright's Disease."**

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

Testimonials which defy all imputation or question sent to any address.

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"We are all delighted with the individual communion cups and now wonder why we have not had them before. The ordinance is now entirely free from those disquietings of the imagination sure in these times to accompany the old method when *so many partake from the same cup.*"

A sample set loaned to any church interested for use at one communion service.

BOSTON **The Pilgrim Press** CHICAGO

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Educational Notice.

A subscriber of ours a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of *The Congregationalist* who desires to study Mechanical, Electrical, Steam or Textile Engineering and has not the opportunity to attend school. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships in a well-known educational institution for home study, the only expense being the actual cost of instruction papers and postage. Write to W. L. B., Box 3737, Boston, Mass., for particulars if you are ambitious and in earnest.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

$650. Country home of 7 rooms, partly furnished, barn and chicken house, ½ acre of garden; store and P. O. and two churches close by; high land, fine view in Tolland Co., Ct. Address FLOYD, Republican Office, Springfield, Mass.

Wanted, good home with school privileges, in suburbs or country, for boy of thirteen, where he can be of assistance in exchange for board, clothing and schooling. Address S. C. Kingsley, Gen'l Sec'y, 48 Rutland Street, Boston, Mass.

Housekeeper. A young American woman, with references, good health and fair education, desires a position as managing housekeeper. Accustomed to care of children. Address, with full particulars, Mrs. W. C. A. Cobb, Amherst, Mass.

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Striking Utterances

We are seeing at the present time the tremendous power of associated capital; we are yet to see the tremendous new power of associative labor.—*President Eliot of Harvard, before Boston Yale Alumni.*

It is through the compromise of law and license that liberty is born.—*Bishop Wm. C. Doane.*

People of our blood never leave land they have occupied.—*Senator Beveridge of Indiana.*

What makes a republic is the moral law, not of human framing, but revealed by Christ on the shores of Galilee.—*W. Bourke Cochran.*

Politics is the art of finding where people are, and getting with them as soon as possible. Statesmanship is the art of finding where God is, and remaining with him until your minority of one comes to be a majority of many.—*Rev. Dr. F. W. Gunsaulus.*

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 17, 10.30 A.M. Subject, John Calvin, the Banquo Who Will not Down; speaker, Rev. John Calvin Goddard, Salisbury, Ct.

NEW YORK CLERICAL UNION, United Charities Building, March 17, 11 A.M. Discussion, What Should Be the Attitude of the Churches to the Labor Organizations?

MINNEAPOLIS MINISTERS' UNION, Plymouth Ch., March 17, 10.30 A.M. Subject, Bible Study. Galatians, Freedom's Charter; speaker, Rev. S. V. S. Fisher.

KANSAS CITY MINISTERIAL UNION, March 17. Subject, The False Christs of History; speaker, Rev. J. J. Wilson.

CENTRAL ASSOCIATION (Illinois), McLean, Ill., April 8, 9.

Marriages

The charge for marriage notices is twenty-five cents.

BACHELOR—JOHNSON—In Perry, Me., Feb. 26, by Rev. P. A. A. Killam, Rev. G. H. Bachelor of West Newfield and Mary A. Johnson of Perry.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DAVIS—In Nanticoke, Pa., suddenly, March 1, of heart disease, having just concluded an address at the Cambro-American Club, Rev. David L. Davis, pastor of Bethel Church. A graduate of Bangor Seminary, he was a very lovable man, and has done valiant service for years among the churches in Pennsylvania.

EDDY—In Webster, Mass., Feb. 9, Rufus B. Eddy, deacon of the First Congregational Church.

EFFENDI—In New York, March 4, Ferhad Izzet Effendi, formerly officer in the Turkish army, and latterly machinist, gentleman and next friend to distressed foreigners in the East Side of New York city.

FITZ—In North Bridgton, Me., March 3, of Bright's Disease, Rev. Arthur Greene Fitz, aged 53. He was a graduate of Dartmouth College and Bangor Seminary, '75. He also spent one year at Hartford Seminary. He was ordained in 1875 and supplied at Hampton, Wilton, So. Paris, No. Bridgton and Harrison—all in Maine.

STULTZ—In West Newbury, Mass., March 3, Alice H. Poor, wife of Frederick Stultz, aged 44 yrs., 1 mo., 27 dys.

TAFT—Feb. 28, Louise Kellogg, of Adams, N. Y. In 1880 she went from St. Louis, Mo., to Japan as a missionary of the A. B. C. F. M. In 1882 she married Marcus L. Taft, D. D., and until 1899 they were missionaries of the M. E. Church in China, giving up their work there on account of Mrs. Taft's failing health.

DR. NATHANIEL GREENE

Died in Jamaica Plain, Boston, Feb. 27, Dr. Nathaniel Greene, for twenty-three years deacon of the Central Congregational Church. Dr. Greene will be remembered by many as one of the most efficient workers in the Park Street Church and Sunday school during the pastorate of Dr. Murray. Throughout his quarter-century residence in Jamaica Plain, he has been a conspicuous figure in all that has pertained to the growth of Christ's kingdom. Responsive to every call for help and not rarely to the point of great self-denial, devoted with his whole soul to the cause of missions, loyal to every sweetest and noblest impulse of the Christlike life, he illustrated to a marked degree the finest fruitage of spiritual nurture. Both in thought and deed his life was another Nathaniel's, of whom the Master might truly repeat, "An Israelite indeed in whom is no guile."

MRS. ORIANA RELIEF IRELAND

Died at West Groton, N. Y., at the home of her son, Rev. Wm. F. Ireland, March 3, Mrs. Oriana Relief Ireland, widow of Rev. William Ireland, missionary of the American Board in South Africa, and daughter of Rev. Aldin Grout, one of the pioneers of the Zulu mission. Mrs. Ireland was born in South Africa, and returned there as the wife of Mr. Ireland in 1864. Mr. Ireland died in 1888, and Mrs. Ireland remained in the mission rendering conspicuous service, specially in connection with a home for kraal girls. The condition of her health compelled her to return to the United States in 1897, but being improved, she was about to return to the mission, when the messenger of death came to her. She was a woman of devout piety and self-sacrificing spirit, loved and honored by all who knew her.

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Grandest foliage and flowering plant yet introduced. Leaves 3 to 5 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms, 12 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full perfection, 25c. each; 3 for 60c.; 6 for $1.00 by mail, postpaid, guaranteed to arrive in good condition.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits; profusely illustrated; Large Colored Plates; 136 pages; FREE to any who expect to order. Many great novelties.

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Known and sown wherever good crops are grown.

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By the Blue Label used only by us (and fully sustained by recent U. S. Circuit Court decision) pasted on every piece of genuine Agate Nickel-Steel Ware. Booklet showing facsimile of this label, etc., mailed free to any address.

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Special rooms and all facilities connected with the establishment.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

The Business Outlook

The great floods and freshets in many sections of the country have to some extent interfered with manufacturing and transportation interests, but it cannot be stated that the volume of general business has appreciably suffered, taking the reports from the entire country as a basis for computation. The preparations for the largest prospective spring trade on record are going ceaselessly on, and the only cloud on the horizon appears to be the fear of labor troubles in the anthracite coal fields; the disagreement in the Fall River mills is not regarded as of serious moment.

The recent heavy storms have stimulated the retail demand for heavy-weight clothing and for rubber boots and shoes. The great increase in moisture over so widespread an area is also regarded as very favorable to this year's agricultural interests, although in some sections of the West winter wheat is suffering from a condition closely approaching drought.

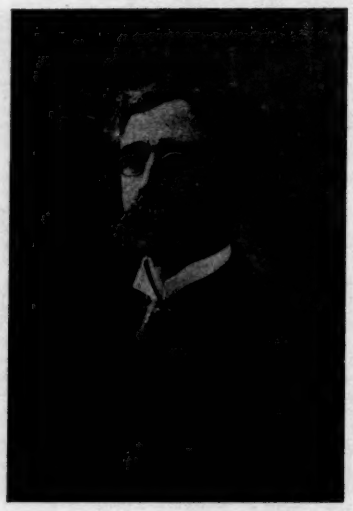
Railroad earnings for February made an extremely favorable showing, actually increasing over last year's extraordinary record. It is this fact of enormous railroad earnings which furnishes the best possible proof of the great general prosperity of the country. The strength in the textile markets alluded to in this column a week ago continues unabated and is contributed to by the firm position of raw cotton. There is nothing new to report regarding iron and steel, the market for these maintaining its boom proportions with no evidence of slackening as yet, except in the direction of exports of iron and steel manufactures. Wool is moving largely in a hand-to-mouth manner, but the outlook is promising, as the woolen mills are actively employed. Building materials and hardware are in good demand at firm prices.

Indications of firmer money rates around April 1 are not lacking, but no serious stringency is apprehended, at least so far as legitimate commercial demands are concerned, the most which is feared being temporary tightness in Wall Street. The securities markets are still dull and professional. The big Wall Street leaders are apparently determined to allow no serious break in values, but they likewise seem to be content to abstain from introducing a bull campaign.

R. F. Horton has been preacher in residence at Mansfield College, Oxford University, during February, and the effect of his personal influence and his message upon all Oxford men has been fine. He not only preached and conversed, but also went into his old debating Union and spoke in the affirmative on the question, That the First Imperial Necessity is Social Reform. These preachers who have the privilege of getting in touch with the picked youth of the land are fortunate men, and their congregations do not suffer in the least by the generosity which lets them go. Rev. Dr. A. H. Bradford of Montclair will be in residence at Chicago University during April.

Rev. Charles Perry Mills

Mr. Mills died at his home in Newburyport March 8, at the age of forty-eight years. He was born in Yellow Springs, O., where his father, Judge Mills, was associated with Horace Mann in the founding of Antioch College. Later removing to Nashville, Tenn., the son was sent to Mr. Robert's Lookout Mountain school. There he began the Christian life and took his preparatory and two years of his college course, graduating at Amherst, 1874, Andover, 1879, and taking an additional year of theological study at Andover. He was ordained over North Church, Newburyport,



in 1880. This, his only pastorate, he held for eighteen years, until, in impaired health, he resigned in 1898. He was a gifted student, an able man, and a vigorous and eloquent preacher. He was an active advocate from the start of the Christian Endeavor movement, being the first after Dr. F. E. Clark to introduce the organization into his church. He repeatedly represented his city in the Massachusetts House of Representatives. His last illness was very brief. Only a short time before his death he was a guest at the Phillips Academy reunion in Boston, and paid a beautiful tribute to his Lookout Mountain teacher, Principal Bancroft, whom so soon he followed to the heavenly world.

C. C. C.

South Dakota

[Continued from page 390.]

Across the river from the state capital the Endeavorers of Fort Pierre are trying to maintain a "C. E. Rest," that ranchmen may find creature comforts apart from the vicious influences inseparable from town hotels.

Mitchell has made substantial and attractive improvements in church and parsonage property, and is a worthy example to richer churches in the liberality of its missionary gifts. Rev. D. R. Tomlin leads and the church heartily follows. The city of Mitchell, by the way, has recently been enrolled as third in Mr. Carnegie's list of library towns in this state, following Sioux Falls and Aberdeen. Yankton hopes to join them when her letters are answered.

M. H.

GOOD WORK.

Proper Food Makes Marvelous Changes.

Providence is sometimes credited with directing the footsteps by so simple a way as the reading of a food advertisement.

A lady out in Shelbina, Mo., says, "About two years ago I was compelled to retire from my school teaching because I was completely broken down with nervous prostration.

I suffered agony in my back. My hands and feet would swell up nights. I was in a dreadfully nervous condition, irritable, with a dull, heavy headache continually, had no appetite and could not digest anything if I tried. I was unable to remember what I read and was, of course, unfit for my work.

Some said I had consumption, others said dropsy. One day, as if by providence, I read the testimonial of a lady whose symptoms were much the same as mine, and she told of how Grape-Nuts Breakfast Food had cured her, so I concluded to try it.

I left off the old fashioned breakfast and began with Grape-Nuts, a little fruit and a cup of Postum Food Coffee. That was 8 months ago and I have steadily improved in both body and mind. Grape-Nuts Breakfast Food has done more for me than all the medicine I have ever taken, and I am now well again and able to return once more to my school duties and able to do anything necessary in my work.

My mind is clearer and my body stronger than ever before. Please do not publish my name." Name given by Postum Co., Battle Creek, Mich.

A treat that makes the meal the merrier

Bremner's Butter Wafers

Light, flaky, crisp and tender little biscuit. Delightful to serve as an accompaniment to a dessert or beverage. Try them for the next guest.

NATIONAL BISCUIT COMPANY.

1877 FOR 25 YEARS 1902

We have successfully treated all forms of

CANCER

Without the use of the knife. As a result

THE BERKSHIRE HILLS Sanatorium

has become the largest and most elegantly appointed private institution in the world for the treatment of a special class of diseases, and has no rivals.

All physicians are cordially invited, as our guests.

Upon receipt of a description of any case of Cancer or Tumor we will mail, prepaid and securely sealed, THE MOST VALUABLE AND COMPREHENSIVE TREATISE ever published on this special subject, and will give you an opinion as to what can be accomplished by our method of treatment, and will refer you to former patients.

DRS. W. E. BROWN & SON, North Adams, Mass.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 30 North William St., N. Y.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff & hair falling. 50c. and $1.00 at Druggists.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

In and Around Boston

Dr. Munger on Horace Bushnell

Stormy weather prevented what would otherwise have been large attendance on Dr. T. T. Munger's talk on Horace Bushnell, given at the Twentieth Century rooms last week. Dr. Munger's intimate acquaintance with Bushnell's career has given him that mastery of the subject which makes his opinions authoritative, and he sets them forth in a charming way. Inasmuch as the centenary of Bushnell's birth comes in April, and inasmuch as the Connecticut Congregational churches are planning to make the June session of their conference in Hartford a Bushnell memorial meeting, it will be well for those who are ignorant of Bushnell's true place as a theologian to begin to acquaint themselves with the facts; and this can best be done either by reading Dr. Munger's Life of Bushnell or by hearing Dr. Munger talk on the theme whenever opportunity offers. Dr. Munger is much interested—as will be all admirers of Bushnell—in the article by Prof. George B. Stevens of Yale in the January *American Journal of Theology*, in which he points out the striking anticipation of Ritschlianism by Bushnell, the Connecticut genius and s ilitary thinker.

The Back Bay Church Service for College Men

President Pritchett of the Massachusetts Institute of Technology recently expressed his surprise and regret that the churches of Boston in the vicinity of its many educational institutions did not do more for the students living in the Back Bay and South End districts. To meet this criticism a service was held in Emmanuel P. E. Church last Sunday even ing, at which Bishop Lawrence, Prof. A. L. Lowell of Harvard, President Pritchett of the Institute of Technology and Mr. O. G Frantz, the well-known Harvard athlete, spoke on Modern Views of Life's Purpose. About nine hundred college men were present. Admirable music by the male choir and harp, violin and organ added to the pleasure and spiritual uplift of the occasion. The rector of the church, Dr. Leighton Parks, and Bishop Lawrence both emphasized the fact that the service was representative of all the Back Bay churches' desire to help, and that it was not a sectarian "round-up." President Pritchett's talk was an excellent exposition of Paul's exhortation to Timothy, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

WIFE'S INGENUITY.

Saves Her Husband.

The author of the "Degeneration of Dorothy," Mr. Franklin Kinsella, 226 W. 25th St., New York City, was the victim of a little by-play—but he can best tell the story himself. "I must confess that I have been the victim of an innocent deception which turned out all for the best, however.

I had been resting under the belief, for some years, that coffee served as a lubricant to my cerebral convolutions, in other words, 'made the wheels go round,' and I had an idea that I could not work without it as a stimulant.

I soon paid the penalty in nervousness, loss of flesh, insomnia and restlessness, none of which troubles would yield to any or all medicines. I finally got in rather a bad way and my wife took a hand in the affair all unknown to me. She purchased a package of Postum Coffee and first gave me one half Postum and one half coffee. In a little time she had me down to clear Postum, and I was none the wiser.

I noticed that I was getting better, my nerves were steadier, and I began to gain flesh and sleep nights. My work was performed far better than in my old condition.

Commenting upon my greatly improved health one morning I was told the truth. 'Tis to laugh,' so I submitted gracefully and joined the Postum ranks.

Experience teaches that boiling is one half the game. When the directions are carried out the result will be as fine a cup of rich, fragrant coffee as ever delighted the senses without ruining the nerves."

Bishop Lawrence held up before the men as examples the moral heroism of Chinese Gordon and Robert Louis Stevenson.

The New England Evangelistic Association

This association held a banquet at Hotel Bellevue, Thursday evening, Feb. 27, ladies being invited, Mr. W. N. Hartshorn presiding. Plans were presented for increasing the efficiency of the organization. Secretary Sayford announced that a new magazine would be issued this month, that a series of noon meetings in Faneuil Hall have been arranged, that open air meetings are to be held during the summer at Crescent Beach, and that several societies having the same object are to be merged into this one. Rev. A. C. Dixon of Ruggles Street Baptist Church made an address pleading for evangelistic pastors, traveling evangelists and every church member acting as an evangelist.

The S. S. Superintendents' Union

Some Defects of the Sunday School and Their Remedies was the topic discussed at the last meeting. The address by Prof. George F. Moore, D. D., of Harvard Divinity School was keen and forcible, yet lacking the harshness which has characterized some recent public discussions of the subject, and to which he alluded in a felicitous manner. He had no sympathy with the too common criticism of the teachers. It is the teacher's personal character—his uprightness and honesty, not his intellectual attainments—which counts for the most in influencing his class.

A Century of Missions

Dr. C. L. Thompson, secretary of the Presbyterian Board of Home Missions, addressed the Evangelical Alliance at Park Street Church Monday morning. He rapidly reviewed the expansion of national territory, from the Louisiana Purchase to the incoming of the Danish West Indies, and noted the part taken in the country's history by the heroic frontier missionary.

A Science Hall for Colorado

March 2 was a notable day in the history of Colorado College in that it witnessed the laying of the corner stone of the magnificent Science and Administration Building. It is to be 287 feet long by 95 wide. The present thirteen buildings, large and small, upon the campus are valued at a little less than $206,000. The size and value of the new building are suggested in the fact that without its equipment it is to cost nearly $250,000. It is the gift mainly of four generous friends of the college, Dr. D. K. Pearsons of Chicago, George Foster Peabody of New York and Gen. W. J. Palmer and Mr. W. S. Stratton of Colorado Springs. The corner stone was laid by Chancellor E. B. Andrews of the University of Nebraska, formerly president of Brown University. Prof. E. S. Parsons, vice-president and acting president in the absence of President Slocum in Europe, gave an interesting history of the raising of the funds needed for the erection of the building and a description of the structure. Prof. Florian Cajori, who is at the head of the scientific department of the college, made a brief but singularly suggestive and inspiring address on The Relation of the New Building to the Scientific Work of the Rocky Mountain Region. It was a luminous exposition of the contributions made by pure science to applied science and to the economic prosperities of the world. In the evening Chancellor Andrews spoke on The Higher Joys of College Life.

The completion of this building marks a new era in the history of Colorado College and of the higher education of the great region midway between the Mississippi and the Pacific, in which it seems destined to be the most powerful factor. J. B. G.

FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach, it is claimed also, was probably caused from his excessive indulgence of this fondness of the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beefsteak.

The reason why any wholesome food is not promptly digested is because the

stomach lacks some important element of digestion; some stomachs lack peptone, others are deficient in gastric juice, still others lack dydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson, in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia, shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

WARD'S
"DIAMOND STEEL" PENS

Particularly desirable for elasticity and smoothness of point

10 styles—50c to $1.00 per gross } Postpaid
Sample dozen ten cents }

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Let Beauty Persuade You

to wear a Ferris Good Sense Corset Waist. Comfort inclines you towards a Ferris Waist and good health urges you to wear it. Let beauty turn the balance in its favor—for the Ferris Waist is beautiful as well as healthful and comfortable.

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GOOD SENSE
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are not made after exaggerated "French patterns," but are made to conform to the natural beauty of model forms, **as shown in this photograph.** This waist is No. 530, made of good coutil. If not to be had of your dealer, we will send it to you, postpaid, on receipt of money order for $1.50.

Made in various materials and styles to fit Ladies, Misses and Children, in prices from 25 cents to $2.75 each. The genuine have "Ferris Good Sense" in red letters sewed in each waist. The Ferris Book free.

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of your family would be without the income you now provide. Life insurance is the one means by which you can make certain their future support, and you should provide them with its protection.

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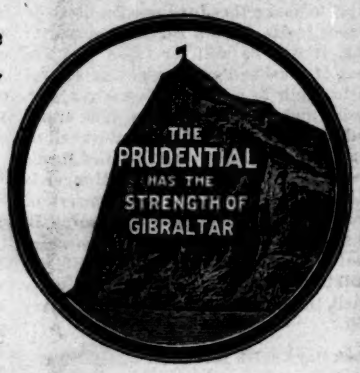

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DEPT. 59.

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These goods we secured from the well-known importing house of Joseph A. Ryan & Co., comprising their entire line of Colored Imported Italian Silk, Satine, etc., slightly wet by water on outside fold. These goods we offer at one-half and less former prices.

IMPORTED ITALIAN SILK, in all desirable colors, sold everywhere at 37½c. yard, sale price **19c**

FAST BLACK MERCERIZED FINE TWILL, light weight, lustrous finish, regular 25c. quality . . **15c**

FAST BLACK MERCERIZED SURAH SATINE, 25c. quality **12½c**

FANCY COL'D LINING SILK, 37½c. quality, now **19c**

IMPORTED BLACK ENGLISH SERGE, 54 inches wide, a 75c. quality, now **37½c**

Gilchrist Co.

Winter and Washington Streets, Boston

La Vida

Straight Front Corsets

The Best Kind for American Women

La Vida's have their distinctive identity, they are made to fit the American figure. La Vida Straight Front is as sensible as it is stylish. When a corset gives grace to the figure and imparts comfort to the wearer it is nearing the perfect corset. *We have only the most favorable reports from the La Vida Straight Front.*

It inflicts no pressure on the bust or abdomen, throwing all the strain on the back muscles, giving the figure a fine poise. *Try La Vida's, you will find them more satisfactory than any you have ever worn. Unlike the imported corset, it seldom requires alteration.*

If you were measured you would not derive greater satisfaction than from the model we can select as being adapted to your figure. There is a separate model for nearly every form. Experienced fitters in attendance.

Shepard, Norwell & Co.

Winter Street and Temple Place, Boston